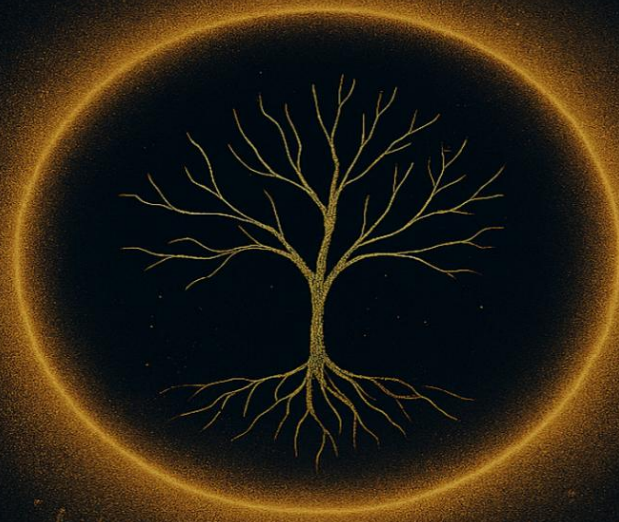


The Self

—FROM LETTER TO CONSCIOUSNESS



NASSER
IBN DAWOOD

Dedication

To those who journey inward,
Not seeking God in the heavens,
But longing to find Him within their own hearts—
Where light breathes through the darkness,
And meaning is born from silence.

To those who are not content with merely reading the Qur'an,
But yearn to be read **by** it—
To hear its echo in the flow of water,
In the steadfastness of mountains,
In the movement of letters,
And in the quiet of the soul.

To those who grew weary of asking,
And began to listen for the answer that was always within.
To those who know the path to God
Is not a journey outward,
But a return inward.

To the soul when it remembers its origin,
To the letter when it discovers it was always spirit,
And to every consciousness that longs to become light—
This book is for you.

For you are not reading it with your mind alone,

But with the spirit that has finally remembered.

Project Introduction: From Letter to Consciousness — From the Self to the Universe

There comes a moment, deep within every person,
When one realizes that a word was never meant to be merely read,
But to be heard from within.
A word then transforms from a sound on the tongue
Into a light within the heart.

In the beginning was the Letter.
And the Letter was neither shape nor sound—
But the first announcement of existence itself.
From the Letter, the Word unfolded.
And through the Word, the human being began to recognize himself
And recover the memory of the origin from which he came.

Our journey with the Qur'an is not one of textual commentary,
Nor a collection of transmitted sayings,
Nor a repetition of what has already been spoken.
It is a journey into the human being:
Into the soul that pulses,
The spirit that shines,
And the universe that speaks with the voice of God.

Thus, this work unfolds in three expanding circles:

The Self — From Letter to Consciousness

Here, we turn inward.

We trace the map of the human being as the Qur'an describes it:

The soul, the heart, the mind, the spirit, the inner self.

We explore the meaning of purification,

The nature of the struggle between desire and light,

And how Paradise and Hell take shape within a person

Long before they are manifested on the Day of Reckoning.

This is not a search for ready-made answers—

But a conscious opening to the Question itself.

The Spirit — From the World of Command to the Illumination of Perception

When the soul is purified and aligned,

A new doorway opens: the doorway of the Spirit.

The spirit is not matter, nor imagination, nor an obscure mystery—

It is the divine breath within the human essence,

Reviving awareness and reordering perception.

Here, we approach the meaning of inner revelation—

The knowledge received by the heart—

And the ascent from information to tranquility.

The Universe as a Living Book — All Beings Speak with the Voice of God

When the heart awakens,
 The universe is no longer silent.
 Every being becomes a sign that speaks.
 The star is guidance.
 Water is memory.
 The mountain is steadfastness.
 The animal is a mirror and a lesson.
 The universe becomes a book
 Where the boundary between inner and outer dissolves.

This work is not a call to a sect,
 Nor to an alternative doctrine.
 It is a call to the return of consciousness—
 So that a person may understand the Qur'an through his own being,
 And see the signs of God within himself first,
 Before recognizing them in the universe around him.

There is no mediator between the human being and God.

No locked gate stands between the human being and truth.

The path is open.

The text remains.

The heart is the place of meeting.

From the letter to the self,

From the self to the spirit,

From the spirit to the universe—

The circle is complete.

The reader is not a passive recipient—

But a companion on the journey.

Introduction to Book One

The Self: From Letter to Consciousness

A human being is not born fully aware—
but with the capacity for awareness.

Between a person and their own self lies a distance that must
be traveled.

Between the heart and truth hangs a veil that must be lifted.

Between intention and action stretches a bridge that must be
built.

The self is the field where this entire journey unfolds.

It is the arena of struggle, the seat of decision, and the place of
responsibility.

This is why the Qur'anic address—from the very beginning—
was directed not to the intellect alone,

nor to the body alone,

but to the self:

“*He has succeeded who purifies it, and he has failed who
corrupts it.”* (Qur'an 91:9–10)

Purification is not a ritual, nor a passing emotional state,

but a method of reordering the inner world:
Freeing the will from the captivity of desire,
Cleansing the heart from the fog of habit,
And liberating awareness from inherited distortions.

One can understand nothing of oneself without language,
and language itself cannot be understood except through a
conscious witnessing of its meaning.

Therefore, the journey begins with the letter:
the smallest unit of Qur'anic expression,
where the laws of meaning emerge before words take form
and rulings take shape.

From this point, our book begins.

Not from external moral behavior.

Not from religious sentiment or emotional devotion.

Not from cultural forms of piety.

But from the deep architecture of the self, as the Qur'an
describes it:

- The soul that urges to evil
- The self-reproaching soul
- The soul at peace

And among these stands the heart—witness, judge, and balance.

This book does not ask the reader to believe;
it asks him to see.

Not to receive, but to reflect.

Not to repeat what is heard, but to reclaim the right to understand.

For the Qur'an is a book for those who think,
not for those who are content with imitation.

The self does not ascend through conformity,
but through confrontation—
Confronting desire, self-deception, laziness, justification,
and the comfort of familiar illusions.

This book places the reader before a mirror.
Not to blame the self, but to recognize it.
Not to abandon the world, but to restore it to its rightful place.
Not to escape conflict, but to navigate it with clarity.

For awareness does not begin when we claim to know God—

but when we begin to know ourselves before God.

Here, the journey begins.

Index

Dedication	1
Project Introduction: From Letter to Consciousness — From the Self to the Universe	4
Introduction to Book One The Self: From Letter to Consciousness	8
Index	11
1 Part One: From Letter to Consciousness – An Introduction to Man's Spiritual Journey.....	23
1.1 From Letter to Consciousness – Man's Journey in the Mirror of the Qur'an	
23	
1.2 Obedience and submission in light of the Qur'an – from purifying the heart to practical application.....	25
1.3 "Do they not reflect?": Your individual responsibility for understanding the Quran	28
1.4 Self-awareness and spiritual growth in the Quran	29
1.5 Purification of the heart and the effects of obedience on daily life.....	31
1.6 Surah An-Nur: The light of God in the soul and the home.....	33
1.7 The house is like a heart of light.....	36
1.8 Inner Light: How to make your heart a temple for God?	37
1.9 The Illuminated House: Your safe haven by the light of God.....	38
1.10 Working as a silent prayer	39
1.11 Social light: The radiance of your heart towards those around you	40

1.12	The Light of Work: How to make your work life illuminated by the light of God?	41
1.13	The Cosmic Game: How to Live Consciously in the Theater of Existence ..	44
1.14	Meaning descends into the heart: when revelation becomes a living consciousness.....	49
1.15	God's laws between the self and the universe	56
2	Part Two: The Jurisprudence of the Qur'anic Language – Keys to Divine Expression	58
2.1	Deep linguistic structure: letters and syllables	61
2.1.1	The double "literal pairs": the hidden system of the word	61
2.1.2	Disjointed letters: symbols of the verses and the architecture of the surahs	75
2.1.3	The kinetic meaning: the essence of Qur'anic significance	77
2.1.4	The Mathani as structural units: Towards a new reading of the unity of the Qur'anic text	79
2.1.5	The dual forms, the isolated letters, and the kinetic meaning: Towards an integrated reading	81
2.1.6	The role of terminology in understanding the Qur'anic text: Keys to contemplation and meaning-making using the methodology of Qur'anic Arabic linguistics.....	83
2.2	From letter to meaning: Applications of Qur'anic linguistic jurisprudence.	89
2.2.1	Analysis of the word "الظن" (ẓann)	90
2.2.2	Analysis of the word: "male" ذر "	92
2.2.3	Analysis of the word: "the way" "S B L"	94
2.2.4	Analysis of the word: "piety" وق ي "	96
2.2.5	"Deadness" and "Intelligence" in Light of the Qur'anic Language - Liberating the Present with Conscious Purification	100

2.2.6	"Striking the land" as a Quranic approach to overcoming the death of stagnation	102
2.3	The secrets of letter names and their cosmic and Quranic significance ...	104
2.3.1	The letter Alif "أ" and its name "ألف": the principle of existence, the axis of unity, and the beacon of righteousness	107
2.3.2	The letter "B" and its name "Baa": the gateway to beginning, the sea of blessing, and the isthmus of connection	111
2.3.3	The letter "T" and its name "Taa": the antidote of repentance, the crown of perfection, and the shield of piety	114
2.3.4	The letter "Thaa (ث)" and its name: seeds of steadfastness, fruits of abundance, and reward.	117
2.3.5	The letter "J" (ج) jeem) and its name: the allure of gathering, the majesty of beauty, and the struggle of the limbs	121
2.3.6	The letter "H" (ح) Haa) and its name: the reality of life, the wisdom of truth, and the fervor of love.....	126
2.3.7	The letter "Kha (خ)" and its name "Khaa (حاء)" creation and concealment, goodness and choice.....	129
2.3.8	The letter "Dal" and its name "Dal": a guide to righteousness, the permanence of truth, and the Day of Judgment	132
2.3.9	The letter "Dhal" (ذ) and its name "Dhal (ذال)": a remembrance that revives the self, and a taste that distinguishes things.	135
2.3.10	The letter "R" and its name "Raa": the mercy of the Lord, the foundation of vision, and the symbol of return.....	137
2.3.11	The letter Zāy (ز) and its name "Zay (زاي)": Increase in growth, adornment of life, and upheaval of change	140
2.3.12	The letter "S" (س) and its name "Seen (س)" the path of walking, the way of asking, and the secret of peace	143

- 2.3.13 The letter "Sheen (ش)" and its name "Sheen (شين):" the prevalence of grace, witnessing the truth, and the comprehensiveness of the will.146
- 2.3.14 The letter "Sad (ص)" and its name "Sad (صاد):" A testament to truth, the steadfastness of patience, and the echo of the matter.....149
- 2.3.15 The letter "dād (ض)" and its name "dād (ضاد):" the light of truth, the opposite of falsehood, and the pulse of the earth151
- 2.3.16 The letter "Taa (ط)" and its name "Taa (طاء):" purity of the soul, a good life, and the path of righteousness.....154
- 2.3.17 The letter "zā' (ظ)" and its name: the manifestation of truth, the shade of mercy, and the warning against injustice.....157
- 2.3.18 The letter 'ayn (ع)' and its name 'ayn (عين):' the eye of insight, high ambition, and profound knowledge160
- 2.3.19 The letter Ghayn "غ" and its name "غين:" the depths of the unseen, the richness of sufficiency, and the forgiveness of sins163
- 2.3.20 The letter "F (ف)" and its name "Faa (فاء):" the dawn of victory, the separation of truth, and the immediate fulfillment.....166
- 2.3.21 The letter Qaf (ق) and its name Qaf: Power, strength, nearness to the Everlasting, and speaking the truth169
- 2.3.22 The letter "Kaf" and its name "Kaf": Sufficiency of the Generous, the essence of the universe, and the word of address172
- 2.3.23 The letter "L" and its name "Lam": the banner of connection, the longing for the ultimate goal, and the brilliance of the kingdom175
- 2.3.24 The letter "M (م)" and its name "Mim": the encompassing of all things, the king of existence, and the source of water.178
- 2.3.25 The letter "N" and its name "Nun": the light of guidance, the origin of life, and the point of self181
- 2.3.26 The letter "haa (ه)" and its name: the whisper of guidance, the identity of the unseen, and the gift of life.184

2.3.27	The letter Waw "و" and its name "و" the connection of affection, the promise of loyalty, and the awareness of existence.....	187
2.3.28	The letter "ي" yaa) and its name "ياء" yaa): the certainty of knowledge, the ease of life, and the call of closeness	189
2.3.29	The letter hamza "ء" and its name "hamza": the starting point, the power of the question, and the sound of separation	191
2.3.30	Summary of the section: The secrets of letter names and their cosmic and Quranic significance	194
2.4	Summary of the new approach: Towards a living Qur'anic language	196
3	Part Three: The Shadows of Heaven and Hell – The Realities of Existence Between This World and the Hereafter	201
1.1	The Gardens and Rivers of the Quran: From Outward Bliss to Inward Closeness.....	201
3.1	Paradise's bliss: Transcending the senses to the manifestations of knowledge.....	202
3.2	Paradise of Proximity: Between Parable and Meaning.....	205
3.3	Hellfire: Between the tangible flames and the veil of distance	209
3.4	The isthmus: the veil of revelation and the continuation of existence.....	211
3.5	Hellfire: Between the tangible flames and the veil of distance - A different interpretive reading	213
3.6	God's mercy and the scales of justice: the scope of eternity and the vastness of Paradise	216
3.7	The levels of Hell and the stations of closeness to God – from lowest to highest Conclusion: Practical Application	218
3.8	The spouses of Paradise, the houris, and the virgins: between the comprehensiveness of bliss and the interpretations of meaning.....	220
3.9	The degrees and types of torment: from "the lowest" to "the greatest" and from "Hell" to "Fire".....	226

3.10	Building Paradise with Our Own Hands: Good Words and Good Deeds...	230
3.11	Degrees of Paradise and levels of closeness to God: from "the Garden of Refuge" to the highest "Paradise"	232
3.12	Paradise: A sensory embodiment or an existential manifestation? A journey through the verses of promise.	235
3.13	The levels of Hell and the types of torment: from "lower" to "greater" and from "scorching" to "burning"	236
3.14	The Colors of Divine Expression: Symbolism and Meanings of Colors Between Heaven and Hell and States of the Soul	239
3.15	The Journey of the Soul: From this world to the intermediate realm, then the Resurrection, and finally the eternal destiny	248
3.16	The soul in the balance: Who is responsible for the torment? And what is its purpose?.....	249
3.17	List of Quranic verses that were relied upon	252
3.18	Intertwined worlds: angels, jinn, and God's all-encompassing presence .	257
3.19	Dawn: The unveiling of truth and the emergence of awareness... A new reading of the verse "The Quran of Dawn"	259
3.20	Heaven and Hell in this world: The embodiment of realities before the reckoning	262
3.21	Shades and Meanings: Living with the realities of existence between this world and the hereafter	267
3.22	The Night of Value – From Destiny to Resurrection: Man's Journey Between Majesty and Beauty	269
4	Section Four: The Soul in the Qur'an – A Journey of Existence, Responsibility, and Destiny	274
4.1	The Soul in the Holy Quran: A Semantic Perspective Through the Methodology of Literal Analysis	275
4.2	The eternal destiny of the soul: Paradise or Hell?	282

4.3	Map of the Human Being: Distinctions and Functions of the Spirit, the Heart, and the Soul	286
4.4	The map of the human being in the Qur'an: the soul, the heart, the mind, the self, and the chest.....	291
4.5	The communication mechanism (breath > spinal cord > brain): the bridge between the unseen and the seen.	297
4.6	The heart in the Quran: the center of comprehensive awareness and the engine of contemplation and reflection.	299
4.7	Manifestations of the Divine Order: A Reading of the Concepts of Water, the Throne, the Most Merciful, and the Ascension	302
4.8	Heavenly messages in your day: Understanding direct divine intervention as "statements" received by the heart.....	304
4.9	"The dead" and "the deceased": A logical analysis and Qur'anic evidence in understanding "spiritual death"	307
4.10	The soul between obligation and choice: Human responsibility for one's actions	310
4.11	The Journey of the Soul Beyond the Boundaries of Time: A Logical Analysis of the Qur'anic Vision of the Human Being	314
4.12	"The bird in the neck" and the mechanism of recording divine work.....	317
4.13	Is it the death of the soul or its passing away? The reality of "tasting death" and the severing of connection.	319
4.14	The soul's journey from the world of atoms to eternity: the return of light to its source.....	323
4.15	The soul in the intermediate realm: consciousness, accountability, and initial recompense.....	327
4.16	The intermediate realm according to the gnostics: from the dividing barrier to the perfect human being	330

4.17	The soul on the Day of Resurrection: the reckoning, the scales, and the witnesses.....	333
4.18	The soul's journey between the unseen and the seen	336
4.19	Self-purification: The path to success and enlightenment.....	338
4.20	Levels of the soul: from the soul that incites evil to the soul at peace	342
4.21	The Soul as Adam's First Wife: Reflections on the Qur'anic Discourse on the Beginning of Creation	345
4.22	The correct duality in the Quran: the soul and its mate as a symbol of the internal human struggle	347
4.23	The shock of truth: the soul's resistance to its inner light.	351
4.24	Illusions of Atonement: How the psyche builds false fortresses to escape responsibility?	353
4.25	When the soul shapes religion according to its whims: The impact of inherited distortions on our consciousness.....	356
4.26	"And your spouse is Paradise": Did Adam have another spouse besides Eve? An interpretive reading of the concept of "the soul" as an inner spouse	359
4.27	The Self and the Evil Companion: Managing Internal Conflict Towards Righteousness	363
4.28	The soul between divine inspiration and the whispers of Satan: Understanding the mechanisms of internal and external influence.....	367
4.29	The soul in the face of the whispering devil: Quranic strategies for fortifying the heart and mind	371
4.30	The dual self: the integration of the self in the mission of stewardship ...	375
4.31	A throne in the soul, and a throne in the head: A journey into the depths of the Quranic self	378
4.32	The map of the soul and its thrones: Man's journey from responsibility to destiny	382

4.33	Map of the Soul: The Journey of Consciousness from Creation to Immortality	386
4.34	The Journey of the Soul: Between the Cycle of Return, the Transformation of Consciousness, and the Final Promise.....	389
4.35	The map of the human entity in the Qur'an (theoretical basis).....	394
4.36	Decision-making mechanism: from intention to action.....	395
4.37	The Soul and Death: Between Consciousness, the Intermediate Realm, and the Experiences of Return	396
4.38	The mechanics of supplication: awareness of the unseen in the movement of the soul	400
4.39	The Hidden Temptation: Depression Between the Illusion of the Devil and the Healing of the Soul	404
4.40	The soul between obligation and choice	409
4.41	﴿أَرَأَيْتَ كَيْفَ﴾A reading inregisterThe soul and the reality of immediate reckoning	410
4.42	The taste of death and death	414
4.43	Paradise and Hell.....	415
4.44	Self-purification: The path to success	415
4.45	The Journey of Unity: From the Silent Call of the Heart to a Conscious Way of Life	416
4.46	"Divorce Twice": A Reading into Spiritual Dimensions and Self-Purification	420
4.47	Psychological degrees.....	423
4.48	Adam and the Soul: The Beginning of the Conflict Between Consciousness and Desire	424
4.49	The Illusion of Punishment: From Fear Programming to Compassion Awareness.....	425

4.50	"Life is a game and a consciousness": The philosophy of weighty words in the book "The Soul and the Data of the Universe"	428
4.51	Resistance to the Light: Why is the soul afraid of the truth?	431
4.52	PrayerIn the Quran: Conscious awareness as the essence of worship	433
4.53	Between the Quran and modern psychology	435
4.54	Freud's Delusions and the Narrations of the Qur'an: A Reading of the "Data" of Dreams and the Levels of the "Soul"	437
4.55	Humanity and Succession: Cosmic Consciousness and Divine Subjugation 439	
4.56	A contemplative vision: The soul as divine light on a journey of experience and creation	443
4.57	Integrating the Quranic vision of the self with the contemporary marriage crisis 452	
4.58	Towards a "Quranic Anthropology of the Soul"	460
4.59	Between ease and hardship: Man's journey from self-forgetfulness to knowing the truth	461
4.60	The seriousness of the afterlife and the misuse of "God is Forgiving and Merciful"	466
4.61	Moments of approaching death (the approach of death)	467
4.62	The throes of death and the beginning of the reckoning	467
4.63	The intermediate stage (guest house)	468
4.64	The blowing of the trumpet and the stages of the Resurrection	468
4.65	The concept of "self" in the context of death and the intermediate realm (Barzakh)	469
4.66	"Death" as an obligatory journey and a serious reality	470
4.67	Divine Laws of the Universe and Spiritual Consciousness: A Journey Towards Awareness and Self-Purification	472

4.68	Fire as a blessing and purification: A journey of spiritual awareness towards transcendence in Islam	478
4.69	From fear to the devil: When darkness awakens you to the light	481
4.70	Consider the Almighty's words: {Whether you reveal what is in your hearts or conceal it, God will bring you to account for it} in the context of self-purification.....	485
4.71	jets inThe contractPsychological and social magic in light of the Qur'anic statement.....	490
4.72	Transforming from fear to love: A new understanding of the relationship with God and self	493
4.73	Your Journey to Your Depths: Reading the Book of the Soul Within	495
4.74	day Evaluation.....	498
4.75	The journey back to the origin: From the noise of the world to the tranquility of the heart.....	502
4.76	Eid al-Adha: From the outer fabric to the inner essence	505
4.77	How does the Quran address the heart? A comprehensive view of spiritual reception.....	511
4.78	When the ego dies, truth is born.....	515
4.79	The Soul and Immortality: The Return of Light to its Source	518
5	Project Conclusion.....	519
6	Ultimate Conclusion	523
7	Thanks, appreciation, and dedication to the readers of Al-Basair	527
8	the reviewer	530
9	General and book-specific keywords.....	531
10	Conceptual Index (Glossary) of the Book.....	532
11	References and Sources - Threads of Thought that Wove this Work	535
11.1	Introduction: Standing at the Threshold of Gratitude	535

11.2	About the Author: The Journey in Search of the Code.....	535
11.3	Nasser Ibn Dawood Library: A Renewing Project from Printed Code to Artificial Intelligence.....	536
11.4	Project Links and Additional Sources.....	538
11.5	Primary References and Sources	539

1 Part One: From Letter to Consciousness – An Introduction to Man's Spiritual Journey

The linguistic and existential beginnings of creation

1. The first letter... and the birth of the cosmic sound
2. The word... the first seed of creation in the soil of consciousness
3. Consciousness... a renewed creation in every moment
4. The letter in existence – when language pulsates with the universe
5. From letter to soul: The passage of light from word to feeling

1.1 From Letter to Consciousness – Man's Journey in the Mirror of the Qur'an

Introduction

Man's spiritual journey begins with the letter, that small symbol that carried the beginnings of creation when God said: "**Be,**" and **it was.** (Surah Al-Baqarah: Verse 117). The letter here is not merely a tool for writing, but a symbol of existence, of the divine power of creation, and the beginning of human consciousness. From the letter, the word was born, and from the word, humankind began to understand itself and its world, according to the methodology of the Holy Quran, which links self-awareness with spiritual elevation.

This shift from letter to consciousness represents the human being's journey between knowledge and application, between idea and action, and between spiritual perception and practical realization.

Every self-awareness is a call from God to man: to look within yourself, for in you My signs are manifested before you see them in the horizons.

Man and the "inhabited house"

In the Qur'an, we find that the believing person is sometimes likened to the inhabited house, that is, the place where angels reside and acts of obedience are performed, and it is an elevation of the spirit, mind, and conscience:

"Those who said, 'Our Lord is Allah,' and then remained steadfast."(Surah Al-Furqan: 63)

Interpretation: Righteousness after the declaration of monotheism is the basis for a person's rise to a higher status, where his heart and place are "filled" with goodness and guidance.

The Quran explains that purifying the soul and society from injustice, hypocrisy, and polytheism is the path to this advancement:

"Indeed, Allah loves those who fight in His cause in ranks as though they were a solid structure."(Surah As-Saff: 4)

Interpretation: A community that is united by truth and good deeds is like a solid structure, meaning that a person is realized and elevated within the system of a righteous society.

Letter and word – the beginning of awareness

Language and words in the Qur'an are not merely tools for communication, but tools for spiritual development:

"Read in the name of your Lord who created."(Surah Al-Alaq: 1)

Interpretation: The first word that God commanded the Prophet ﷺ to say was "Read", which confirms that reading, understanding and awareness are the beginning of the path to spiritual and intellectual advancement.

The letter, then the word, then the meaning, is the path that connects man to the Creator, and through which his self-awareness and spirituality begin.

Spiritual elevation through good deeds

Spiritual advancement is not merely a theoretical belief, but is achieved through action and deeds:

"And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say, 'Peace.'"(Surah Al-Furqan: 63)

Interpretation: Uprightness is manifested in a person's morals and daily behavior, and this is the practical application of awareness that begins with the letter and the word.

The person whose consciousness is elevated becomes a thriving home, where purity, justice, and mercy reside. This perfectly reflects the model of the perfect human being that God wanted on Earth.

Conclusion of the article

The human journey from letters to consciousness is a multifaceted one: cognitive, spiritual, and ethical. The Holy Quran outlines the roadmap for this journey, beginning with letters and words, progressing through righteousness and self-awareness, and culminating in good conduct and righteous deeds.

The person who adheres to this approach becomes "the inhabited house of God" on earth, living in the light of the Qur'an and embodying divine values in his daily life, moving away from the internal and external darkness that distances him from the happiness of this world and the hereafter.

1.2 Obedience and submission in light of the Qur'an – from purifying the heart to practical application

Introduction

Obedience and submission to God are the essence of the relationship between humanity and the Creator, representing the spiritual journey from inner purification to practical commitment. The Quran presents this path as a series of integrated steps: beginning in the heart, progressing through intention, and culminating in practical conduct, in a balance between the spiritual and the material, between inner orientation and outward practice.

Intention is the first light that illuminates an action; if the intention is dark, the meaning disappears, and if it is bright, it illuminates every act of obedience.

Obedience begins in the heart.

The Quran emphasizes that obedience is not merely words or rituals, but rather a reflection of pure intention and a purified heart:

"Unquestionably, His is the creation and the command. Blessed is Allah, Lord of the worlds."(Surah Al-A'raf: 54)

Interpretation: Realizing God's power to create and manage motivates the heart to submit to Him. Obedience begins with awareness and inner faith in God's absolute authority.

Say, "Indeed, my prayer, my rites of sacrifice, my life and my death are for Allah, Lord of the worlds."(Surah Al-An'am: 162)

Interpretation: True obedience begins with dedicating the heart and soul to God, before it manifests in actions.

Practical submission and manifestation of obedience

After inner purification, submission is demonstrated through practical actions, which ensures a person's connection with the reality of faith:

"And they were not commanded except to worship God, being sincere to Him in religion."(Surah Al-Bayyinah: 5)

Interpretation: Obedience is not complete except with sincerity, meaning that the heart and action unite in one goal, which is God's pleasure.

"So remember Me; I will remember you."(Surah Al-Baqarah: 152)

Interpretation: Daily remembrance and spiritual communication deepen submission and make a person at peace with himself and the universe.

Obedience as a way of life

Obedience and submission are not limited rituals, but rather a way of life that reflects spiritual awareness in every action:

"Those who remember God while standing, sitting, and lying on their sides."(Surah Al Imran: 191)

Interpretation: Obedience and remembrance are embodied in every situation of life; they are not a temporary act, but a continuous state that reflects human awareness of existence.

"And whoever obeys Allah and His Messenger has certainly attained a great victory."(Surah Al-Ahzab: 71)

Interpretation: Constant commitment to obedience achieves complete spiritual success, that is, true victory in this world and the hereafter.

Conclusion

Obedience and submission in the Quran are a complete journey that begins in the heart and ends with righteous deeds. The person who achieves this balance between intention and action becomes at peace with themselves and capable of applying divine teachings in their daily life.

In this way, the great purpose of creating man is achieved: to be a successor on earth, living according to God's values, and making obedience to Him a means of spiritual purification, moral guidance, and practical advancement.

1.3 "Do they not reflect?": Your individual responsibility for understanding the Quran

introduction:

If alternative readings of some Qur'anic verses, as we have reviewed them, reveal an understanding more in harmony with the principles of justice and equality, and refute traditional interpretations that may have led to injustice or misunderstanding, then the essential question that arises is: How did those interpretations prevail? And who is responsible for correcting the course? The Holy Qur'an itself provides a clear answer: The responsibility lies with every individual to strive for correct understanding through contemplation, warning against blind imitation and intellectual stagnation.

Reflection: an obligation upon every Muslim man and woman:

The Quran did not restrict its understanding to a priestly class or a specific group of "religious scholars." Rather, the call to reflection was general, comprehensive, and repeated in several places, in a manner that encourages contemplation and rejects aversion. **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** (Muhammad: 24), **Do they not then reflect upon the Qur'an? Had it been from [any] other than Allah, they would have certainly found therein much inconsistency.** (Women: 82). This rhetorical question is in reality a command and guidance to every Muslim man and woman to use their mind and heart in the words of God, and to strive to understand God's intent on their own, using God and then the available tools of understanding.

The dangers of passive transmission and hiding behind others:

While the vast interpretive heritage left by our scholars throughout the ages represents an indispensable intellectual treasure and a crucial starting point for understanding the text, merely transmitting interpretations without scrutiny, or blindly imitating the opinions of predecessors without critical review in light of the Quran's overarching objectives and the evolution of human knowledge, poses a real danger that leads to stagnation and may even perpetuate misconceptions. Hiding behind a sheikh's fatwa or an inherited interpretation, without personal conviction

based on research and reflection, does not absolve one of responsibility before God. God Almighty will hold every soul accountable for what it has earned, based on its understanding that led to that earning, whether good or evil. One cannot evade responsibility for a flawed understanding that leads to injustice or the violation of others' rights (such as a wife, an orphan, or any member of society) simply by saying, "That's what they said" or "That's what we found our forefathers doing."

1.4 Self-awareness and spiritual growth in the Quran

Introduction

Self-awareness is the ability to understand oneself and monitor one's emotions and thoughts; it is a fundamental step toward spiritual purification and moral elevation. The Quran links self-awareness to individual responsibility, calling upon people to reflect on themselves, review their actions, and balance their spiritual and material inclinations.

Self-reflection as an entry point to awareness

The Quran urges man to look within himself as a means of understanding his relationship with God:

"And by the soul and He who fashioned it"(Surat Ash-Shams: 7)

Interpretation: God created the soul and taught it its abilities and inclinations. A person's realization of this truth is the beginning of self-awareness.

**"And by the soul and He who fashioned it and inspired it with its wickedness and its righteousness."*(Surat Ash-Shams: 7-8)

Interpretation: Man is tasked with balancing his inclinations between good and evil, between immorality and piety, and this requires conscious self-monitoring.

Reviewing actions and holding oneself accountable

Spiritual growth is linked to the ability to hold oneself accountable for every action:

"And no soul earns [anything] except against itself."(Surah Fatir: 18)

Explanation: Every action is the responsibility of its doer. Self-awareness includes understanding the impact of one's actions on oneself and others.

"And those who are faithful to their trusts and their covenants."(Surah Al-Mu'minun: 8)

Interpretation: A conscious person understands the value of responsibility and commitment, and balances their spiritual and social rights and duties.

Spiritual connection and piety

Self-awareness is integrated with communication with God; it deepens piety and strengthens righteousness.

"And turn to Allah in repentance, all of you, O believers, that you might succeed."(Surat An-Nur: 31)

Interpretation: Self-awareness drives a person to continuous repentance, because it is a means of self-correction and spiritual advancement.

"And whoever fears Allah - He will make for him a way out."(Surah At-Talaq: 2)

Interpretation: Piety is the fruit of self-awareness, which gives a person the ability to face life's challenges successfully and with inner peace.

Self-awareness as a basis for spiritual advancement

A self-aware person is capable of building a genuine relationship with God, based on obedience, honesty, and compassion:

"Indeed, the most noble of you in the sight of Allah is the most righteous of you."(Surah Al-Hujurat: 13)

Interpretation: A person's true worth is measured by spiritual awareness and piety, not by money or social status.

"And know that God is Self-Sufficient and Praiseworthy."(Surat Al-Mujadilah: 7)

Interpretation: A person's awareness of God's greatness and independence from creation deepens his consciousness and makes him more internally balanced.

Conclusion

Self-awareness is the key to spiritual purification and moral elevation. The Quran guides humanity to distinguish between the inclinations of the soul, to monitor one's actions, and to establish a relationship with God based on pure intention and righteous deeds. Through self-awareness, individuals become capable of achieving balance between spirit and body, between inner life and practical obligations, and thus draw closer to the ultimate human goal: obedience, submission, and spiritual purity.

1.5 Purification of the heart and the effects of obedience on daily life

Introduction

Spiritual purification is an ongoing process aimed at cleansing the soul of spiritual impurities such as malice, falsehood, greed, and avarice, and fostering virtues like truthfulness, sincerity, and compassion. The Quran views a pure heart as the foundation of righteous deeds and piety, and obedience to God as the primary means of purifying the heart and achieving inner peace.

Purification is not merely the erasure of sins, but the restoration of the soul's original transparency before it was clouded by layers of heedlessness.

Purity of heart as a condition for spiritual elevation

The Quran emphasizes that pure intentions and clean hearts are the key to the acceptance of deeds:

Say, "Indeed, my prayer, my rites of sacrifice, my life and my death are for Allah, Lord of the worlds."(Surah Al-An'am: 162)

Interpretation: Sincerity of heart towards God is the foundation of any worship. True obedience begins with intention and inner awareness.

"And We will remove whatever rancor is in their hearts."(Surah Al-Hijr: 47)

Interpretation: God purifies the hearts of those who strive for piety from malice and hatred, thus opening the way for good deeds.

Daily obedience and purification of the soul

Obedience is not merely a ritual, but a practical practice that is reflected in a person's daily behavior:

"So set your face toward the religion, inclining to truth."(Surat An-Nisa: 125)

Interpretation: Commitment to daily rituals satisfies the soul and strengthens psychological and spiritual balance.

"And those who hold fast to the Scripture and establish prayer - indeed, We will not waste the reward of the reformers." (Surat Al-A'raf: 170)

Interpretation: Continuous obedience keeps a person on the path of righteousness and purifies his heart from impurities.

The impact of obedience on morals and dealings with others

Obedience to God leads to purity of heart and improved social relationships:

"The believing men and believing women are allies of one another."(Surah At-Tawbah: 71)

Interpretation: Purity of heart and obedience lead to cooperation within the community of believers, and the spread of love and justice.

"Indeed, Allah commands justice and good conduct."(Surah An-Nahl: 90)

Interpretation: Obedience is reflected in daily actions, so a person acts justly towards the rights of others and improves his dealings with them.

Purifying the heart is a path to inner peace.

Pure hearts bring about harmony between a person and themselves and their surrounding environment:

"Verily, in the remembrance of Allah do hearts find rest."(Surat Ar-Ra'd: 28)

Interpretation: Daily remembrance and obedience to religious duties purify the heart and grant it tranquility.

"And turn to God in repentance, all of you, O believers, that you might succeed."(Surat An-Nur: 31)

Interpretation: Continuous repentance is part of self-purification, and the heart is renewed through piety and faith.

conclusion

Purification of the heart is an ongoing process that begins with pure intention and daily obedience, extending to all dimensions of human life. The Quran links the purification of the soul to the impact of obedience on daily behavior, social relationships, and inner peace. A pure heart achieves spiritual balance, makes a person beneficial to themselves and others, and leads them to closeness with God and the realization of life's highest purpose: obedience, purity, and inner peace.

1.6 Surah An-Nur: The light of God in the soul and the home

Introduction

Surah An-Nur is one of the most prominent chapters of the Quran, carrying clear and luminous themes. It speaks of spiritual and moral purity, the principles of social relations, and the light of God that illuminates the hearts of believers and fills their lives with tranquility and guidance. This chapter connects **God's light in the heart and the light of daily life**. This indicates that the bright house is an extension of the bright heart.

The illuminated home is not walls that reflect light, but hearts that are filled with tranquility, and chests that breathe remembrance as daily air.

God's light in the heart

The verses in Surah An-Nur indicate that the human heart is the true lamp that illuminates his life:

"Allah is the Light of the heavens and the earth." (An-Nur: 35)

Interpretation: God is the primary source of light, and whoever connects with Him in heart and soul acquires this light which is reflected in their life.

"Like a light in which there is a lamp"

The verse explains how the believing heart is like a lamp, shining with divine guidance and illuminating the path for the person himself and those around him.

Practical application:

1. **pure intention** Beginning with acts of worship with sincerity and purity of heart.
2. **Daily remembrance** Reading the Quran, reciting supplications, and glorifying God, because they nourish the inner light.
3. **Staying away from sins** Psychological impurity and sins darken the heart, while obedience makes it glow.

Home and self: a complementary relationship

Surah An-Nur confirms that **Divine light moves from the heart to the surrounding environment**. A home filled with remembrance of God and obedience becomes a place of peace and tranquility.

"And establish prayer and give zakah." (An-Nur: 56)

Interpretation: Committing to religious practices at home makes the home a place of blessing and light.

Steps to make your home "bright":

1. **Home cleaning** Staying away from sins and forbidden acts in the house.
2. **collective remembrance** Congregational prayer and reading the Quran with the family make the home a source of radiant light from God.
3. **Good morals** Honesty, compassion, and justice within the home make family relationships gentle and bright.

Light in social relationships

Surah An-Nur set guidelines for a radiant social life, such as chastity, modesty, and truthfulness, which reflect God's light upon society:

"And O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you; perhaps you will be reminded." Light: 27

Interpretation: Adherence to social etiquette protects the individual and society from moral darkness and makes life in general brighter.

"And turn to Allah in repentance, all of you, O believers, that you might succeed." (An-Nur: 31)

Interpretation: Inner repentance from sins and mistakes purifies the heart, illuminates the soul, and light radiates from the house to everyone around you.

Summary

Surah An-Nur It's not just about moral and social instructions, it's a roadmap for making your life **Full of God's light**:

- **The luminous soul** It begins with pure intention and daily obedience.
- **The Bright House** It begins with worshipping God, with remembrance, honesty, and good morals.
- **The Bright Society** It is achieved through justice, chastity, and respecting the rights of others.

When the heart is illuminated by the light of God, this light is reflected in the home, and through the home in society, so that your whole life becomes... **A journey towards light and guidance.**

1.7 The house is like a heart of light

In the Quranic vision, a house is not just walls and a roof, but **A mirror to the state of the heart that dwells within it.**

Just as the heart is the seat of divine light in man, so too is the home the place where this light is reflected in daily life.

When God describes Himself as "*The Light of the heavens and the earth*" It teaches us that light is not something that can be seen with the eye, but **A state of consciousness that pervades living beings** So it becomes a witness to its Creator.

From the understanding of the Quranic language, we read that the root of the word **Noor (N W R)** It carries two complementary meanings:

- **Exposure** That is, lifting the veil from the truth.
- **guidance** That is, the direction towards the source of truth.

Light, in its essence, is not just light, but **Revelation and guidance**— An inner vision that opens a person's insight before their sight.

From here, it becomes **The house is like the heart**:

It has windows. **Doors of perception** Through it enters the light of awareness or the darkness of heedlessness.

If the house is filled with remembrance of God, its windows will shine with tranquility, and if remembrance is absent, darkness will prevail over it even if its lights are lit.

A bright house is not walls that reflect light, but **Hearts filled with tranquility, and chests that breathe remembrance of God like daily air..**

The enlightened home is one in which kind words, pure intentions, and sincere smiles harmonize — so that its walls become witnesses to love, and its inhabitants become witnesses to light.

In an age dominated by screens and technology,

The biggest challenge remains to preserve **The essence of divine light in our homes** So light becomes not just electricity, but **spiritual presence**.

Turning on a lamp does not illuminate the heart, but remembering God in the house opens the windows of the soul and restores to it the meaning of life.

1.8 Inner Light: How to make your heart a temple for God?

Introduction

In our previous discussions, we talked about how the heart is the center of a person's connection with God. A radiant heart is the source of all goodness and happiness, and it is the gateway for God's light to shine in our lives.

The heart is like a lamp of light.

"Allah is the Light of the heavens and the earth."(An-Nur: 35)

Interpretation: The light of God is not just a symbol, but a real reality, and it begins in the soul first.

Practical steps to ignite the light of the heart:

1. **pure intention** Before any action, whether it be worship or dealing with people.

2. **Maintaining remembrance of God** Reading the Quran and reciting daily supplications nourishes the heart with light.
3. **Permanent repentance** A pure, broken heart opens the gate of divine light.
4. **Reflecting on God's creation** Looking at and contemplating the universe increases the radiance of light and tranquility in the heart.

The reflection of light on daily life

The light in the heart is reflected in behavior:

- Tolerance towards others.
- Patience in times of hardship.
- Spreading peace and tranquility at home and at work.

1.9 The Illuminated House: Your safe haven by the light of God

Introduction

Continuing our discussion of inner light, we move on to **the house** A house that radiates light is an extension of a person's luminous heart.

Elements of the illuminated house

"And establish prayer and give zakah." (An-Nur: 56)

Interpretation: Committing to religious practices at home makes the place conducive to the light of God.

Practical steps to brighten up your home:

1. **Purifying the home environment** Removing everything that causes sadness or conflict.
2. **Preserving communal worship** Group prayer, reading the Quran with the family, morning and evening remembrances.
3. **Family ethics** Honesty, compassion, and mutual respect are means of spreading light among family members.

4. **Continuity** The light needs constant maintenance through commitment to worship, repentance, and good deeds.

Practical results

- The home becomes a place of peace and psychological stability.
- Family relationships become stronger and based on love and respect.
- The illuminated house contributes to radiating light to the surrounding community, like an expanding circle of blessing and peace.

1.10 Working as a silent prayer

Work, in its essence, is not merely a pursuit of livelihood or self-realization, but rather **A manifestation of hidden worship** It is not said in words, but practiced in deeds.

Every movement that a person masters with a pure intention is **A different kind of prostration** Every drop of sweat shed for the sake of good is **A light for the soul**.

When a person works **Light structure** The profession becomes praise, and sweat becomes a prayer that is not spoken aloud.

The worker who puts sincerity into his work, the teacher who plants wisdom in the hearts of his students, and the artist who shapes beauty as a mirror of the Creator—all of them perform their prayers in radiant silence.

Illumination work is not a specific profession, but **A state of consciousness experienced by the heart**.

It is the transformation of daily life into a permanent sanctuary, in which the values of mastery, honesty, and pure intention are manifested.

Intention is what transforms every worldly effort into worship, and every act of worship into a light that extends throughout the world.

Thus, work becomes, when performed with love and sincerity, **A faint voice of remembrance** He fills existence without being heard.

that it **Prayer of the silent** Which are not held only in mosques, but in workshops, schools, hospitals, fields, and everywhere a hand is extended to repair, build, teach, or create.

1.11 Social light: The radiance of your heart towards those around you

Introduction

Having discussed the light of the heart and home, we now move to a broader level: society. The light that begins in a person's heart extends to others, illuminating their social relationships and creating a healthy and sound environment.

The light of human relations

"And cooperate in righteousness and piety."(Al-Ma'idah: 2)

Interpretation: Cooperation in doing good is a direct reflection of God's light in the soul. A society whose members cooperate in doing good becomes more radiant and serene.

Practical steps to spread enlightenment in society:

1. **Honesty in dealings**A sincere word builds trust and increases the radiance of light.
2. **Compassion and assistance**Helping those in need reflects inner light onto the outside world.
3. **Avoid injustice and gossip**Injustice darkens the heart first, and light diminishes whenever justice is absent.
4. **Encouraging science and good deeds**Spreading knowledge and creating opportunities for good deepens the radiance of light in society.

Practical results

- Society becomes more stable and peaceful.
- Individuals feel psychologically and spiritually safe.
- The radiance of the inner light is amplified and its effect becomes permanent.

1.12 The Light of Work: How to make your work life illuminated by the light of God?

Introduction

Light is not limited to the heart, the home, or the community; it also encompasses our practical lives. Good deeds and good intentions in any daily activity create an environment of light and blessing.

Light of work

Say, "Work, for Allah will see your deeds, and [so will] His Messenger and the believers." (At-Tawbah: 105)

Interpretation: Every action done with pure intention and for the common good turns into a light that illuminates the life of the person and those around him.

Practical steps for the light of work:

1. **Sincere intention** Starting every action with a pure intention for the sake of God.
2. **Quality and perfection** Well-executed work reflects an enlightened conscience and increases the radiance of light.
3. **Responsibility and credibility** Respecting time, honesty, and taking responsibility increases the influence of light on others.
4. **Continuity and perseverance** God's light increases by persevering in good deeds and not giving up in the face of difficulties.

Practical results

- The person feels inner satisfaction and true happiness.
- Work becomes a means of spreading blessing and goodness.
- Every work environment is transformed into a place illuminated by good morals and achievements.

Comprehensive conclusion – from the light of the heart to the light of daily life

Introduction

In previous articles, we learned about the path of divine light from **the heart to the house** Then to **the society** And finally to **working life** Now, we need to gather this knowledge into **A practical daily model** Every person can apply it so that their whole life becomes illuminated by the light of God.

Inner light: heart and intention

"Allah is the Light of the heavens and the earth" (An-Nur: 35)

- Light begins in the heart with sincere intention and reverence for God.
- Daily meditation, prayer, and reading the Quran increase the radiance of this light.
- Practical steps:
 1. Daily time for quiet and spiritual reflection (5–10 minutes).
 2. **Seeking forgiveness and giving thanks** To remove psychological darkness and instill contentment.

The light of the home: the family and immediate surroundings

- The home is the first mirror of the light of the heart.
- Raising children according to Islamic values, and treating spouses with good morals, makes the home radiant.
- Practical steps:
 1. Reading verses of light such as **Ayat al-Kursi** and **Light: 35** With the family.
 2. Involve family members in daily acts of kindness.
 3. Paying attention to order and cleanliness: A clean environment reflects the light of the heart.

Social light: the community and people around you

"And cooperate in righteousness and piety" (Al-Ma'idah: 2)

- Openness to others with compassion and honesty spreads light outside the home.
- Practical steps:
 1. Helping neighbors and those in need regularly.
 2. Volunteer work in the community.
 3. Spread knowledge and goodness at every possible opportunity.

Work Light: Career and Daily Activities

Say, "Work, for Allah will see your deeds, and [so will] His Messenger and the believers." (At-Tawbah: 105)

- Every daily activity becomes a beacon of light if it is performed with skill and good intentions.
- Practical steps:
 1. Defining the intention of the work: to serve God and people.
 2. Ensuring quality and honesty in every task.
 3. Perseverance and not giving up, even in small tasks.

A daily practical model of light

1. **A.M**Fajr prayer with contemplation of the verses of light.
2. **the house**Kind words, sharing breakfast, or positive conversation.
3. **the society**: A small act of kindness (help, a smile, honest advice).
4. **the job**Commitment to integrity and excellence, with pure intentions.
5. **evening**Today's review: thanking God for His blessings, and seeking forgiveness.

Final result

By following this model, man transforms into **bright lamp** in his daily life, so that he becomes:

- His heart is at peace and sound.
- His house is a place of peace and mercy.
- His society is more cooperative and peaceful.
- His work and behavior are filled with goodness and blessings.

Thus, the light that began in the heart becomes a true extension in all aspects of life, according to God's great promise:

"Allah is the Light of the heavens and the earth." (An-Nur: 35)

1.13 The Cosmic Game: How to Live Consciously in the Theater of Existence

Imagine that you have been playing a game since you were born, without realizing the true rules of it.

And you are on a journey where you strive, suffer, rejoice, and search for meaning, while deep within you lies an open book called **self**. You haven't read it yet.

This game is not pointless, it is **A journey of awareness, a test of purification, and a manifestation..**

Every step in it is meticulously planned: *He determined and guided.*

He who masters its rules survives, and he who plays it on "default settings" lives oblivious to himself, imagining that he is free while he is a prisoner.

God Almighty said:

He who created death and life to test you [as to] which of you is best in deed. (Al-Mulk 67:2)

"Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed." (Al-Kahf: 7)

Life then **Divine game**. Not in the sense of entertainment, but in the sense of **Testing and awareness.**

Why did God liken life to play? — In the sense of transience and testing, play here is

not amusement, but rather training in looking beyond the veil; from matter to meaning, and from the self to the spirit.

Phase One: The Mask – When We Forget Who We Are

In this game, a person is born with a pure heart, then the world clothes him in many masks:

The mask of the dutiful son, the mask of the hardworking employee, the mask of the righteous one in front of people...

Until he becomes a prisoner of what he thinks is "him," forgetting his true face behind the appearances.

God Almighty said:

They know only the outer surface of this worldly life, while they are heedless of the Hereafter. (Ar-Rum 7)

Have you seen how sometimes we live based on a deceptive appearance?

We think we know ourselves, but we only know our temporary roles.

The mask is not evil, but it becomes a prison when you think it is your truth.

Self-purification begins with removing this mask, with saying truthfully:

O God, show me myself as I am, not as I would like to see myself.

Phase Two: The Shadow – When You Discover Your Inner Enemy

Behind the mask dwells your shadow, that part of you that you have denied.

It is your anger that you have suppressed, your lust that you have feared, and your greed that you have not acknowledged.

People flee from their own shadows, so they project them onto others:

They accuse this one of arrogance and that one of hypocrisy, while arrogance and hypocrisy lurk in a dark corner of their souls.

But God Almighty does not fix what we hide, until we purify ourselves and confront the darkness within us, while disappointment befalls those who conceal it and neglect to fix it.

A

“He has certainly succeeded who purifies it, and he has certainly failed who corrupts it.” (Ash-Shams: 9-10)

The shadow is not evil, but rather an opportunity for knowledge.

When you acknowledge and tame it, it transforms from a hidden monster into a conscious servant, and from a destructive force into a force of worship.

It is a part of the commanding self, created to be tested, not erased.

And whoever understands the secret of this shadow, understands that repentance is not the erasure of the past, but rather its transformation into light.

AFor the third stage: The Prophets – Intellectual and Spiritual Stations

Every prophet is a gateway to the path; whoever enters it learns a lesson in awareness. The messengers were not merely men whom God sent to distant peoples.

Rather, they**Intellectual and psychological levels**Every believer goes through it on his journey of purification.

- Position**Adam**When you discover your first mistake, and learn that repentance is the gateway back.
- Position**Noah**When you stand firm amidst the flood of materialism, and cling to the ark of faith.
- Position**Ibrahim**When you break the idols within you — the idols of money, desire, and selfishness.
- Position**Yusef**When you are patient in the well and in prison, and remain beautiful despite the wounds.
- Position**Musa**When you confront your own self-deified Pharaoh, and say to him:*I am a servant of God.*

- Position **Muhammad** ﷺ When your lights are complete, you will find a balance between mind, spirit, and action.

Every prophet is **A mirror to your inner path.**

Their stories are not tales of a bygone era, but symbols of an ongoing journey in every heart that walks towards God.

Stage Four: Integrated Awareness – Purification, Not Escape

In some schools of psychology, one is advised to isolate oneself in order to reflect on oneself.

But Islam does not call you to escape from life, but rather to **Conscious work in it.**

God Almighty said:

“And seek, through that which Allah has given you, the home of the Hereafter; and do not forget your share of this world.” (Al-Qasas: 77)

Self-purification is not about cutting oneself off from people, but about being present among them with a different light.

You work in the market, but your heart is in heaven.

You live among humans, but you are connected to the Absolute.

This is how the prophets were: they did not withdraw from the world, but rather illuminated it from within.

Purification is to make your daily work a remembrance, and your relationships a field for experimentation and testing.

It is to transform life from a game played with you, into a game in which you learn how to play for God.

Stage Five: The Light – The End and the Beginning of the Game

In the end, it is not the fastest player who wins, but the most aware one.

The winner is not the one who accumulates the most points, but the one who knows

the direction.

God Almighty said:

﴿Allah is the Light of the heavens and the earth... Light upon light.﴾ An-Nur: 35.

Light is the end and the beginning of the game.

It is a moment when you see everything in its right place:

The mask became a means, the shadow became a teacher, life became a sanctuary.

All feelings of pain, loss, and astonishment transform into a long prayer in which you say to yourself:

Now I understand... the whole journey was to me, and you were the destination, O God.

Summary: Keys to the Divine Game

1. **Start by being honest with yourself**— Who am I really behind this face?
2. **Acknowledge your shadow and embrace it**Don't curse your weakness, understand it.
3. **Follow the paths of the prophets**— Every messenger is a lesson in divine psychology.
4. Work in this world with an eye on the Hereafter — for this world is a passage, not a permanent abode.
5. **Strive towards the light**— Every path is illuminated by a sincere intention.

God Almighty said:

And by the soul and He who fashioned it, and inspired it with its wickedness and its righteousness. (Ash-Shams: 7-8)

Every breath contains the code.

The game is not about changing the world around you, but about reprogramming yourself with the light of God.

When you purify it, existence changes of its own accord, because you have become part of its light.

Life is not a battle against evil, but a journey towards the light.

And whoever learns to see himself as God sees him... has mastered the game.

﴿So whoever Allah has opened his heart to Islam - he is upon a light from his Lord.﴾

[Az-Zumar: 22]

1.14 Meaning descends into the heart: when revelation becomes a living consciousness

God Almighty said:

And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. [Al-Isra: 82]

First: The linguistic and semantic understanding of "who"

Many commentators have interpreted "min" here as indicating partiality, meaning that some parts of the Quran are healing while others are not. However, deeper reflection reveals that "min" is both explanatory and partial, depending on the context.

- It is illustrative because it shows that healing is achieved through the Qur'an itself, as it is the source and the mediator.
- It is partial, but not in terms of the text itself, rather in terms of the recipient. It indicates a gradual process of reception: each person receives from the Quran according to their purity and readiness.

The true believer receives from the Quran according to the purity of his inner self, not merely according to the number of letters recited. In this sense, the Quran is a mirror reflecting your own purity; the more you purify the vessel, the more it is filled with light. This perfectly aligns with the verse: "None touch it except the purified ones" [Al-Waqi'ah: 79], where "touching" refers to the touching of meanings upon the heart, not simply the touching of the pages.

Secondly: The significance of the verb "We send down" – the continuity of revelation in consciousness

God Almighty's saying: "And We send down" in the form of the doubled present tense (the intensified form) indicates continuity, gradualness, and repetition.

Revelation does not stop with the end of the descent of words to the Prophet, may God bless him and grant him peace, but its descent continues as meaning and guidance in the hearts that contemplate and are humble.

- Every moment of genuine understanding is a new descent of meaning upon your heart.
- Every pure illumination of consciousness is another manifestation of the divine word.

"The Quran is not revealed on paper, but on hearts." Every believer experiences this "moment of revelation" when they engage with the divine word with awareness and purity. This continuous revelation is what gives the Quran its ability to address every era and its challenges. Even the most complex problems of today find their solutions in this ever-renewing revelation for those who open their hearts to it.

Third: Scientific Appliedness – From Text to Understanding

The Quran is not transmitted as "dead information" to be stored in memory, but rather as "living knowledge" in the consciousness, distinguishing between right and wrong, and between what is beneficial and what is harmful. It is a living "criterion" that grows within.

Interacting with it is not about memorization or narration, but rather a cognitive shift that reshapes your view of yourself, of God, and of existence.

God Almighty said: "God has sent down the best of narratives: a Book consistent in its themes, oft-repeated..." [Az-Zumar: 23].

Note that the effect here is not a cold intellectual one, but a living interaction:

"The skins of those who fear their Lord shiver from it, then their skins and their hearts soften at the remembrance of God."

It is a chemical reaction between the text and the human being, resulting in the healing of consciousness from isolation, denial, and darkness.

Fourth: Healing and mercy for the believers

The healing mentioned in the Almighty's words, "Healing and mercy for the believers," is not primarily physical (although it may include that), but rather it is a spiritual and cognitive healing.

- It purifies the heart from diseases of thought such as destructive doubt (suspiciousness), diseases of passion such as selfishness and fanaticism, and diseases of behavior such as injustice and arrogance towards creation.
- It is a cure from confusion and dispersion, and a gathering of the heart towards God.

The heart in the Qur'an is the center of understanding and discernment (the true mind): "They have hearts with which they do not understand" [Al-A'raf: 179].

When meaning descends into it, perception becomes balanced, and the disturbance disappears, and this is reflected as "mercy" in behavior, justice in understanding, and peace in the soul.

As for those who turned away from this revelation, God Almighty described them by saying: "And whoever turns away from My remembrance - indeed, he will have a life of hardship, and We will raise him up on the Day of Resurrection blind." [Taha: 124]

The heart that does not respond to revelation withers, and the text within it turns into lifeless drivel, no matter how many times its letters are repeated.

Fifth: The difference between "anzal" and "nunzal"

The distinction between these two actions is subtle and reveals the depth of the concept:

Example	Significance	The verb
Indeed, We sent it down on the Night of Decree.	The first establishment of revelation, the total or complete descent in history.	Download (do)
And We send down of the Qur'an that which is healing...	The continuous flow of meaning in consciousness, the gradual descent.	Descend (verb)

The word “sent down” refers to the foundational moment of beginnings, while “We send down” describes the ongoing, living movement of revelation in every contemplative heart. The first (sent down) is the planting of the seed in history, and the second (We send down) is its continuous nurturing in hearts so that it may blossom in reality.

Sixth: The Quran — a fortress for the thoughtful, a waste for the indifferent

The journey of contemplation, by overcoming the fear of apparent differences and using them as keys to understanding (such as language and context), builds in the heart a fortress of certainty.

The thinker:

- A secure refuge: He finds in the Quran tranquility, insight, and answers. It protects him from intellectual doubts and destructive desires. And he is certain of God's protection.
- A clear proof: He sees its miraculous nature in its harmony and clarity, and senses its ability to explain and guide.

He said, “Descend from it, both of you... Then whoever follows My guidance will neither go astray nor suffer.” [Ta-Ha: 123]

Exhibition:

- As for those who refuse to interact and turn a blind eye to the light, the Qur’an is nothing but nonsense and a veil for them.
- Not because the Quran is deficient, but because the recipient (the heart) is closed. The text becomes mere sounds that cannot penetrate the wall of his pride and aversion.
- He misleads many thereby and guides many thereby. And He misleads none thereby except the defiantly disobedient. [Al-Baqarah: 26]
- And those who deny Our signs are deaf and dumb in darkness. [Al-An’am: 39]
- “No reminder comes to them from their Lord as a new revelation except that they listen to it while they are playing.” [Al-Anbiya: 2]

The Qur’an itself illuminates those who respond to it, and blinds those who turn away from it — and God’s promise is fulfilled: “That is the guidance of God; He guides with it whom He wills. And he whom God leaves astray - for him there is no guide.” [Az-Zumar: 23].

Seventh: Preparing the heart, mind, and limbs to receive the revelation

"Cultivate the land of your heart before you sow the seeds of the Quran in it."

Reflection does not begin with reading, but with preparation. A hardened heart cannot cultivate meaning, and a cluttered mind cannot see the light.

First: Preparing the heart (recipient)

- Sincerity: Your goal should be to please God alone, without hypocrisy or seeking praise.
- Repentance: Purifying the heart from sins that obscure the light.
- Humility and neediness: Your feeling of insignificance before the greatness of God, and of your dire need for His guidance.

- Supplication: Asking God for opening and understanding, for He alone opens hearts (O God, open for me the openings of the knowers).

Second: Preparing the mind (the tool)

- Devotion: Set aside sacred time for reflection away from noise and distractions.
- Focus: Remove distractions and cultivate the intention of being fully present (heart and mind).
- Patience: Do not rush the fruits. Meanings need time to blossom (do not recite the Quran like one recites poetry).
- Repetition: Repeat the verses that move your heart so that they become ingrained in your consciousness.

Third: Preparing the limbs (application)

- Striving (action): God does not grant success to those who sit idly by; contemplation requires action. Begin by applying what you understand, even if it is little. {And those who strive in Our cause - We will surely guide them to Our ways.}
- Righteousness: Trying to adhere to commands and prohibitions creates a state of "harmony" between the outward and inward aspects, which softens the heart to receive meanings.

Eighth: Examples from the righteous predecessors

When the early Muslims read the Qur'an, they would cry and change, because they realized that it was a living "revelation" that addressed them directly.

- One of them kept repeating a single verse until dawn, saying: "She kept knocking on the door of my heart until I opened it for her."
- Ibn Masoud, may God be pleased with him, said: "Do not recite the Qur'an hastily like poetry, nor scatter it like dates. Pause at its wonders and move hearts with it."

- Because they knew that contemplation is not just recitation, but a meeting between the heart and the truth, and a living communion between the servant and his Lord.

Ninth: From individual awareness to civilizational witness

The "scientific inculcation" of the Qur'an in hearts does not stop at the righteousness of the individual, but is a project to reform the nation.

1. Individual awareness (healing): It begins with an individual whose heart is purified and whose awareness is enlightened by the Qur'an.
2. Community awareness (compassion): When these enlightened hearts multiply, they create an enlightened "collective consciousness." The compassion an individual receives from healing transforms into "mutual compassion" within the community.
3. Civilizational witness: This collective consciousness qualifies the nation to "bear witness to mankind" (as stated in the verse: "that you may be witnesses over mankind"). Just as revelation descended upon the individual's consciousness, liberating him from desires, it descends upon the nation's consciousness to liberate it from subservience and injustice, and to make it a beacon of guidance.

Continuous revelation is the guarantee that the message remains alive, capable of building the individual and reviving civilization in every era.

Conclusion: Reflection... a journey of a lifetime

Preparing the heart, mind, and limbs is the gateway to true revelation.

Begin your journey with the Quran with a pure heart, a present mind, and a sincere intention.

You will see how the light descends upon you, and how the text transforms from "letters on paper" into "a life flowing within you," and into "a renaissance project for your nation."

﴿Whoever follows My guidance will neither go astray nor suffer.﴾ [Ta-Ha: 123].

1.15 God's laws between the self and the universe

Self-reflection is not separate from reflection on the universe; both are fundamentally the same. **Return to a single source** The Quran not only calls us to look at the sky, the mountains, and the seas, but before that, it calls us to look into the depths of our own selves:

And within yourselves. Do you not then see?
(Adh-Dhariyat: 21)

This awareness that the soul and the universe share a single structure is a key to understanding humanity's role in existence. For God Almighty has instilled in His creation... **Sunnah** It works accurately and consistently, without lagging or changing. Just as the stars move in their orbits, so too do the feelings, thoughts, and desires within a person move in hidden paths, but they are governed by clear laws for those who wish to see.

Falcon is not chaos, and the soul is not chaos; rather, both are built upon **One style**:

- In the universe **repetition** Night/Day, High/Low Tides, Life/Death.
- And in the soul **repetition** Desire/asceticism, fear/reassurance, falling/rising.

This movement is not random, but rather dependent on **God's laws**:

[This is] the established way of Allah with those who passed away before; and you will never find in the established way of Allah any change.
(Al-Ahzab: 62)

When we realize that these laws are at work **Inside as well as outside** Our relationship with the universe is transforming into **living mirror** It reflects the state of the soul:

- He who is filled with tranquility sees beauty even in the small details of life.
- And whoever was disturbed saw the whole universe as heavy and dark.

that **The outside world is merely an extension of your inner world.:**

Indeed, God does not change the condition of a people until they change what is in themselves.
(Al-Ra'd: 11)

Intention is the first seed, the idea is the hidden root, and behavior is the visible fruit. What we are experiencing today did not come from nothing, but from **Small choices** Within ourselves, some of it passed by without us noticing.

That is why the Prophet (peace and blessings be upon him) said:
Actions are judged by intentions.

The discussion is not merely a moral judgment, but **Existential law**:
What you believe inside will manifest in your life, sooner or later.

From this we understand that the human journey is not a journey to search for the universe outside, but a journey back to the inside.
He who truly knows himself, knows his Lord.

"He who knows himself knows his Lord."

(Narrated by Sufis as a meaning, even if the wording is not proven in the hadith)

The meaning of this wisdom:

Whoever looks at himself and finds weakness and need in him, realizes that power belongs to God alone.

Whoever sees the light of guidance in his heart, knows that the Benefactor is God.

This book—as the reader will discover in its following pages—does not present the soul as a philosophical idea, nor merely as a religious concept, but rather as... **The world in which all human events take place:**

- In it, longing is born.
- It is where the decision is made.
- And from here the road begins.
- And with that, destiny ends.

Human **He is not judged on the body** Rather, it is upon the soul:

Every soul is held in pledge for what it has earned.

(Al-Muddaththir: 38)

Understanding oneself is key **Awareness**•

Understanding consciousness is key **Inner freedom**•

And inner freedom is the beginning **Tranquility**•

And tranquility is the first door **Closeness to God**.

And this is where the journey begins...

A journey back to oneself.
And the journey of the self to its Lord.

O tranquil soul, return to your Lord, well-pleased and pleasing [to Him].

2 Part Two: The Jurisprudence of the Qur'anic Language – Keys to Divine Expression

Foundational Appendix: Excerpts from my book “The Jurisprudence of Qur’anic Language: A New Approach to Understanding the Text and the Manuscript”

Introduction: From Letter to Complete Text

This supplement stems from the vision I presented in my previous work. *“The Jurisprudence of the Qur’anic Language”* Which is based on the fact that **Qur’anic script** It is not just a sound symbol, but it is **Universal structural unit** It participates in shaping meaning, just as atoms participate in shaping matter.

Therefore, understanding the Qur’an is not achieved solely through the apparent language, but through delving into its depths. **Deep craft structure** Which weaves meaning and connects concepts, chapters, and verses into a coherent and well-structured whole.

This book, in its third edition, presents the methodology of “Qur’anic Arabic Linguistics,” a new and innovative approach to understanding the Holy Quran, combining in-depth structural analysis with the principles of “Linguistic Zero Theory.” This methodology aims to revolutionize how we engage with the divine text, moving from the surface to the depths, from fragmentation to unity, and from the static sign to the living image.

Introduction: The Crisis of Understanding and the Need for a New Approach

This methodology begins by diagnosing the crisis of understanding resulting from some traditional approaches that focused on grammatical analysis at the expense of

meaning and imagery, leading to the fragmentation of the text and the death of its vitality. For example, when analyzing the word "yataraqqabu" (he anticipates) in the verse "So he went out from it, fearful and watchful" (Quran 51:10) as a "present tense verb in the indicative mood," the vivid psychological and visual scene is reduced to a rigid, lifeless rule. Hence, the need arises for a new understanding that redirects the focus from the grammatical factor to the meaning and the integrated image, based on the premise that the Quran, in its clear Arabic language, possesses a coherent and intentional internal system that is self-explanatory.

The most important principles of the new jurisprudence of the Qur'anic language

This methodology is based on integrated principles derived from the structure of the Qur'an itself:

1. The primacy of the image and the unity of the text: reading through the photographer's eyes
 - **Starting from the mental image:** Inspired by the "Linguistic Zero Theory," the process of understanding begins by capturing the overall picture painted by the verse before delving into the details of the grammatical analysis.
 - **Text unity as a comprehensive system:** The belief that the Quran is an integrated structure where each part explains the others is the cornerstone of this approach. The danger of "fragmenting" the text (as in "Those who have made the Quran into fragments"), by separating words from their context, is the greatest obstacle to correct understanding.
 - **the goal:** The transition from the grammarian's question: "What is the grammatical analysis of this word?" to the thinker's question: "What is the complete picture that this verse paints?"
2. The foundational code: letters, syllables, and original drawing
 - **The essence of "the names of the letters" and "the pairs":** The methodology views "letter names" as units that carry latent semantic potential. **"The doubles" (literal pairs)** These are the basic building blocks that reveal the

deeper layers of meaning and the "kinetic meaning" of the word, thus negating complete synonymy.

- **Using manuscript evidence:** Considering the Ottoman script in older manuscripts as an important witness may reveal additional details and messages that enrich understanding and challenge traditional readings.
3. Living and dynamic language: A cinematic reading of meaning
- **Cinematic reading (video):** Verbs in the Qur'an are not read as separate units of time, but rather as a camera that paints a moving scene, as in the verb "walks" in the Almighty's saying, "Then one of the two women came to him, walking modestly," which represents a close-up shot (Zoom In) that focuses on the manner of coming.
 - **The dynamics of meaning:** Every Qur'anic word carries a unique semantic imprint, and its precise meaning is determined through its dynamic interaction with its verbal, thematic, and historical environment (the context of the first revelation).
4. Structural intonation: the music inherent in the structure of the text

The sonic miracle of the Quran is not limited to the art of "Tajweed" added by the reciter, but is an integral part of the text's structure, and is manifested in **Bell of words** ("They cry out"), and **rhythm of the verses**, and **Sound harmony**.

5. The controlling methodology: self-explanation and conscious interaction

- **Self-explanation:** The Qur'an is the first and highest source for understanding itself, and the rules for understanding it are derived from within it.
- **Contextual focus:** The meanings of letters and syllables are precisely determined within the context and its multiple dimensions.
- **Reason, intentions, and reality:** Emphasizing the role of the conscious mind in applying the methodology, and the necessity for the understanding to be consistent with the overall objectives of Sharia, and to find its echo and credibility in reality and its ability to address the challenges of the age.

Methodological effectiveness and a call for development

This jurisprudence is not limited to theorizing, but strongly demonstrates its effectiveness through **130 successful applied research topics**. The methodology demonstrates the ability to open new horizons of understanding, reveal astonishing structural connections, and resolve previous interpretive problems. Despite this success, the book invites researchers and scholars to contribute to this effort, using modern scientific tools, to subject these promising hypotheses to further scientific scrutiny and broaden their applications.

In conclusion: A call to activate systematic reflection.

This new jurisprudence, which combines rigorous structural analysis ("Mathani") with an aesthetic and perceptual appreciation of imagery and intonation ("Zero Theory"), is not merely a theory, but a call to action. It seeks to liberate the mind from inherited rules, transforming the reader from a passive recipient into an active participant who interacts with the imagery, sound, and movement within the Qur'anic text, thus making contemplation of the Qur'an an ongoing journey toward a more authentic understanding of God's eternal message.

2.1 Deep linguistic structure: letters and syllables

2.1.1 The double "literal pairs": the hidden system of the word

Introduction: What lies beyond the triple root?

While traditional linguistics considered the triliteral root to be the basic morphological and semantic unit of the Arabic word, deep contemplation of the clear Qur'anic language, especially in light of the verse {And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an} (Al-Hijr: 87), reveals a deeper and more authentic system: a system "**Al-Mathani**" or "**Craft couples**". These two-part structures are not merely components of letters, but rather the essential building blocks and the hidden system that governs the formation of words and their meanings in the Holy Qur'an, and they are the key to understanding the deep structure of God's word.

A. Definition of the bladder and its importance:

1. What are bladders?

- **language:**The word “mathani” is the plural of “mathna,” and it means something that was two, or something that was repeated, doubled, folded, and carried a hidden or opposite meaning.
- **Terminologically speaking, in the jurisprudence of the Qur'anic language:** she **Craft couples**Or, if you prefer, “the binary roots” that form the basic nucleus of Qur’anic words, such as: Q/L, ‘A/L, S/L, H/M, S/R... Each pair carries**Original indication**Relatively constant, it can be deduced from the interaction of the meanings of its letters (as previously detailed) and through**comprehensive extrapolation**Because it appears in different words throughout the Holy Quran.

2. The Quranic basis for deriving meanings:

In confirmation of the “verbal approach”, the meanings of the literal pairs “al-Mathani” are not imposed externally or intuitively only, but are derived primarily from within the Holy Qur’an itself.

- The mechanism of deduction:
 - **Letter interaction:**Understanding the inherent meanings in each of the two letters that make up the pair "based on single-letter analysis".
 - **Comprehensive Qur'anic induction:**Tracking and studying**All instances of this literal pair**The dual form, in its original and inverted order, appears in the roots of various words (triliteral, quadriliteral, and quinqueliteral) throughout the entire Quran. This study involves observing the contexts and shared, related, or contrasting meanings in which this pair appears. This may require significant research effort and possibly computational tools to help track and analyze this vast amount of linguistic data.

- **Determining the original, fixed meaning:**Based on this systematic induction, it is concluded**The original, pivotal, and relatively stable meaning**Each letter pair has a meaning. This signification represents the "greatest common denominator" of the meanings that this pair contributes to in different words.
- **Analysis of the inverse and the reverse:**Understanding the significance of the inverted pair (such as L/Q as the opposite of Q/L) through the same process of induction helps to illuminate and define the meaning of the original pair more accurately, often by contrast, complementarity, or by pointing to the opposite direction of the same process.
- **The hidden system:**These “Mathani” and their meanings derived from the Qur’an form a hidden but systematic semantic system that governs the construction of words and their meanings, and it is the key to understanding the deep structure of the Qur’an and interpreting its words structurally, going beyond the superficial dictionary meaning.
- The importance of this clarification:
 - **Increased objectivity:**Emphasizing that the meanings are derived from the Qur’an through systematic induction gives a higher degree of objectivity to the methodology compared to relying solely on abstract or intuitive analysis of letters or limited examples.
 - **Verifiability "theoretically":**The process of induction, although arduous and requiring the establishment of clear criteria, is a process whose steps can be "theoretically" tracked, its results verified and reviewed.
 - **Affirming the centrality of the Quran:**It reinforces the idea that the Qur’an is an integrated system that explains itself even at the level of its deep dualistic literal structure.

3. Why "**Mathani**"? Because these pairs:

- **The verb "to repeat and overlap" is used in the following ways:** They repeat, interact, and overlap with other pairs or single letters to build trilateral, quadrilateral, and quinqueliteral words, forming a complex network of interconnected meanings.
- **It is doubled: "to turn over and rotate"** The inverted pair "like l/s opposite s/l" often carries a meaning that is opposite, complementary, or contrary in direction, enriching the semantics and revealing its different dimensions.
- **It is folded and concealed:** It represents the deep or folded structure of the word, which requires systematic consideration to uncover and reveal its underlying meaning.

4. The importance of the bladder:

- **The original structural basis:** These are the true essential units upon which the construction of words and meanings in the clear Qur'anic language is based, and they are earlier and deeper than the trilateral root.
- **Key to deep meaning:** Understanding the connotations of the masculine opens the door to understanding the original and kinetic meaning of words, going beyond the conventional or dictionary meaning.
- **Uncovering hidden relationships:** It helps to reveal the subtle and interconnected relationships between words that share the same letter pairs, even if their apparent trilateral roots differ or seem disparate in surface meaning.
- **Beyond synonymy:** It shows how each word has its own dual structure that gives it a unique and precise meaning that negates the possibility of complete synonymy with another word.
- **The basis of "The Seven Oft-Repeated Verses":** These letter pairs and their connotations represent the raw material that may be referred to as "seven of the oft-repeated verses" in the verse of Al-Hijr, which,

“according to this approach,” represent the basic origins or types of letter pairs upon which the Great Qur’an is built.

B. The mechanism of breaking down the trilateral root into its two parts "for the purpose of study":

The traditional understanding of the trilateral root may obscure its deeper binary structure. The "Quranic Linguistics" approach proposes a mechanism for deconstructing the trilateral root "h1 h2 h3" into its overlapping letter pairs as a tool for contemplation and revealing levels of meaning. This is not a morphological derivation process in the traditional sense, but rather...**Semantic analytical tool.**

1. Basic decomposition into complementary pairs:

- **Proposed mechanism:**The basic rule, as in the third method previously, is to break down the triad "H1 H2 H3" into pairs. "**H1 H2**" and "**H2 H3**" This deconstruction represents the overlap of two pairs that share the middle letter.
- **Example: "Creation: (خ ل ق)"** It is viewed as the product of a dual interaction. "**vinegar** "With the dual "**L Q**".
- **Example: "palace" "Q S R"**: It is viewed as the product of a dual interaction. "**He told** "With the dual "**S R**".

2. **Exploring other deconstruction possibilities "for reflection":**

To increase the depth of analysis and explore all structural and semantic possibilities, other decompositions of the triple root can be tried, with the awareness that the basic decomposition "1-2 and 2-3" may often be the most structurally strong:

- **Disassembly "H1 + H2 H3"**: Separate the first letter and consider the last two letters as a single pair. "As in the fifth method previously."
 - **Example "Mashj"**: It is viewed as a reaction product "**M**" with "**Shaj**".
- **Disassembly "H1 H2 + H3"**: Separate the last letter and consider the first two letters as a single pair. "As in the fourth method previously."

- **Example "Mashj":** It is viewed as a reaction product **"not "** with **"C"**.
- **Disassemble "H1 H3 + H2":** "Structurally less common" is considering the first and last letters as a pair with the second letter in between. This may be useful in some roots where there is a strong connection between the first and third letters.
 - **Example: "Swim":** It may be viewed as a reaction product **"Sah B"** With mediation **"B"** To explore the relationship of "swimming" to the meaning of the wide movement "swimming" in a watery or spatial medium "the letter B".
- 3. Integrating meanings and deriving levels of significance:
 - The overall meaning of the word is understood through the integration and interaction of the meanings of the extracted pairs and the meaning of the single letter in the second and third deconstruction cases.
 - Each dismantling mechanism may shed light on **A different level of meaning** or **A specific aspect of kinetic semantics** For the word. The basic decomposition "1-2 and 2-3" may refer to the successive or complementary stages of the verb or adjective, while other decompositions may refer to other aspects such as the instrument, the middle, the result, or the dominant adjective.
 - Example: "Creation: (خ ل ق)"
 - **Disassembling "vinegar + vinegar":** As mentioned, it refers to setup followed by display.
 - **Disassembling "X + LQ":** It may focus on the state of "hiddenness" or "absence" "kh" followed by "meeting" and "appearance" "lq".
 - **Disassembling "Vinegar + Q":** It may focus on "preparation" "khal" which ends with "power" or "decision" or "establishment" "q".

- **Disassembling "khq + l":** It may focus on "creating strongly" "right" linked to "softness" or "communication" or "necessity" "for". "This is a less intuitive deconstruction".
- **the goal:** It is not necessary to find "one correct meaning" from every deconstruction, but rather to use these mechanisms as tools for exploration. **semantic richness** For the Quranic word and **The multiple dimensions of its kinetic meaning** And how these meanings are formed from the interaction of smaller building blocks, "the syllables and the single letters".

4. The need for research and verification:

These mechanisms remain **Interpretive tools** A broad and systematic application of the principles of the Quran is needed, verifying their consistency and effectiveness. Most importantly, clear rules must be established for how to determine them. **The literal meanings of the pairs "al-mathani" themselves through Comprehensive and systematic Qur'anic induction** This is the basis upon which the objectivity of the analysis is built.

C. The Mathani in the Qur'an "The Verse of Al-Hijr as an example":

Verse 87 of Al-Hijr: "And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an" is the foundational text of this vision: "Interpretation of Professor Abdul Ghani bin Awda":

- **"Seven":** It does not necessarily refer to the numerical number seven, but rather it is a symbol of perfection, completeness, and ordered multiplicity, "as in seven heavens, seven seas..." It refers to a fundamental and complete set of **"Types" or "origins"** The letter pairs that form the basic structural framework of the Qur'anic language.
- **"From the oft-repeated verses":** "The pairs" are the same literal pairs, and "of" here is explanatory or partitive; that is, these seven "complete" roots are **From the bladder genus** These represent its basic templates, and are not necessarily exclusive to all possible pairs in the Qur'an.

- **"And the Great Qur'an":**The conjunction "wa" here is explanatory or a conjunction of clarification; that is, these seven oft-repeated verses, "with their origins, branches, and interactions," are **The essential structural basis** The Holy Quran, with its words, system, and miraculous nature, is composed of it.

a summary:

The pairs of letters (or "al-mathani") are the hidden system and the authentic structural foundation of the word in the Arabic language of the Qur'an.

Understanding them and analyzing how they interact and integrate—especially within the trilateral root through various deconstruction mechanisms as a tool for contemplation—is key to delving into the depths of Qur'anic meanings, revealing the subtle relationships between words, and grasping the structural and semantic miracle of God's word. It is an invitation to transcend the traditional view of roots and words and explore the profound dualistic structure to which the Qur'an itself alludes in the phrase "seven of the oft-repeated verses."

Dr. Al-Mathani and the deconstruction of non-trilateral words and what is thought to be foreign:

1. **Exceeding the limits of the root:**

The system of syllables and word structure is not limited to trilateral roots only. Words with more than three letters (quadrilateral, quinqueliteral, etc.), and even names that are thought to be of foreign origin, such as many names of prophets or places like "Hell," can and should - according to this methodology - be analyzed and their internal structure studied to reveal their harmony with the Qur'anic system.

2. The first step: Searching for the structure ("Compound Analysis First"):

- **methodology:** Before breaking the word down directly into its literal pairs "bladders", the first step is to examine the possibility that the **word compound word** From two or more units, each with a recognizable meaning within the Qur'anic language or established

Arabic roots. This possibility is being studied first because it may offer a more direct and clear structural explanation.

○ Application:

- **Example: "Abraham"** The possibility of its composition is first considered. **"Ibra"** Meaning disavowal and absolution + **"Hm"** Meaning spiritual yearning, contemplation, and thirst. If this deconstruction gives a profound and harmonious meaning to the character of Abraham and his message in the Qur'an—which it seems to be—then this is considered the first and most direct level in the structural analysis of the name.
- **Example: "Hell": (ج ھ ن م)** The possibility of its composition is first considered. **"Ja" + "Wet"**.
 - **"Ja"**: It may be linguistically related to "direction" or "place" or "sternness" or "grimness of face." It may refer to **A specific and intended party or a situation characterized by harshness and severity.**
 - **"Damp"**: It may be related to "namma yanmu" meaning continuous increase and spread, "like the spread of fire or the growth of torment," or to "al-namima" meaning "gossip and constant mischief." It may refer to **A state of torment or continuous, growing, and spreading evil.**
 - **Possible compound meaning:** "Hell" becomes **"A direction or state of continuous, growing, and spreading torment and evil" or "The side with the roughness and continuous growth of fire and torment."** This complex meaning seems highly consistent with the Quranic description of Hell as a place of perpetual and ever-increasing torment. This analysis demonstrates how the name, even if it has origins in other languages, was employed and chosen

in the Quran to carry its meaning from its structure,
which is in harmony with the Quranic system.

3. Step two: Cystoscopy "if necessary or to increase depth":

- **the condition:** If the analysis of the initial structure does not yield a clear or convincing result, or if the thinker wants to delve into deeper layers of the structure, the word is broken down, "whether clearly compound or not," into its overlapping letter pairs, "the two," as previously explained, "such as breaking down "Ibrahim" into + بر + ءب ...جه + هن + نم..." or "Jahannam" into. "...ه + ي + م..."
- **the goal:** This level of analysis aims to uncover more subtle structural relationships and understand how interactions between smaller letter pairs contribute to shaping the overall meaning of a word, even if the word is originally compound. This level may reveal deeper semantic nuances.

4. **Methodological summary:**

Dealing with long or seemingly foreign words involves two main stages:

- **Firstly:** An attempt to break them down into larger components, "compound words" with recognizable meaning.
- **secondly:** "If the first fails, or to further explore, break it down into its smaller building blocks, the 'vessels/letter pairs,' and study their interactions."

This systematic arrangement prioritizes the larger and clearer structures before moving on to the smaller and more subtle ones, and allows for a multi-level understanding of the Qur'anic word, confirming that even names that seem foreign have been fully integrated and fused within the miraculous linguistic and semantic system of the Holy Qur'an, so that they carry their meaning from their internal structure.

1. **Exceeding the limits of the root:**

The system of pairs is not limited to trilateral roots only. Words with more

than three letters (quadriliteral, quintiliteral...), and even names that are thought to be of foreign origin, such as many of the names of the prophets mentioned in the Qur'an, can and should - according to this methodology - be analyzed and their structure studied by breaking them down into their constituent letter pairs, the "pairs".

2. The proposed dismantling mechanism is "expertised":

- **The four-letter words "H1 H2 H3 H4":** They can be broken down into overlapping pairs such as "H1H2" + "H2H3" + "H3H4", or separate pairs such as "H1H2" + "H3H4", or other structural possibilities. The aim is to search for the "dual" pairs whose meaning is known from Qur'anic induction and to observe how they interact to form the meaning of the four-letter word.
 - *Example:* "Zalzala" "Z L Z L" = "Z L" + "L Z" + "Z L". The repetition of the dual "Z L" and its inverse "L Z" may indicate a strong, turbulent, and repetitive back-and-forth movement.
- **The five-letter words "H1 H2 H3 H4 H5":** They can be broken down into more complex nested pairs: "H1H2" + "H2H3" + "H3H4" + "H4H5", or other combinations such as "H1H2H3" + "H4H5" where the ternary part is analyzed first and then the binary part.
 - *Example:* "Ibrahim" - "ء ب ر ا ه ي م" "assuming it is analyzed as a word of Arabic origin or fully Arabized within the Qur'anic system:
 - It can be tried to break them down into pairs: "A B" + "B R" + "R A" + "A H" + "H Y" + "Y M".
 - Or break them down into larger meaningful segments if they can be linked to known roots: "Abra" + "Hem" as previously suggested, and then analyze each segment in its own way.
- **Foreign words:** The fundamental premise here is that the Quran, being "a clear Arabic tongue," has absorbed and "Arabized" these names, not only phonetically but also within its structural and semantic

system based on the dual form. Consequently, their letters are treated as Arabic letters, subjecting them to the same mechanism of deconstruction and analysis to derive a meaning that resonates with the Quranic context of the figure. This opens the door to a new understanding of these names that transcends their historical origins in other languages and connects them directly to the Quranic message.

3. The purpose of dismantling:

The goal is not to necessarily trace every word back to a binary root, but to use the concept of "binary" as an analytical tool to understand how the complex meanings of longer words are formed through the interaction and integration of the semantics of the letter pairs that make them up, and to reveal semantic harmony even in names that are thought to be foreign.

Applied models "with a focus on the disassembly mechanism as an example":

1- Adam "A D M":

- **Possible dismantling:** / "د م" + "ا د" + "ا ء" or / "د م" + "آ د" or ... "د م" + "ء"
- Bladder analysis "example":
 - "A": The beginning, the initial appearance, the connection "with the divine command?"
 - "A D": Performance, coming, existence "on Earth?"
 - "D M": permanence, continuity, matter "Dust/Blood?".
- **Compound meaning:** Its deconstruction may refer to the first divine beginning, "Aa," which led to the continuous and permanent physical existence, "Ad," on Earth. Its name connects its origin from the Earth's surface, "Dam," and the beginning of creation, "Aa/Ad," as well as its veneration and continuation.

2- Idris "D R Y S":

- **Possible dismantling:** ... "ي س" + "ر ي" + "د ر" + "ء د"

- Bladder analysis "example":
 - "D R": Management, knowledge, deep understanding "from study and expertise".
 - "Y S": Ease, sovereignty, directed movement. "Who walks, walks?"
 - **Compound meaning:** His name may refer to the person who began with deep study, understanding, and planning, which led to his elevation, dominance, and smooth movement on the path of knowledge and guidance. ﴿And We raised him to a high station.﴾
- 3- **Ibrahim "A B R A H Y M":** "This was previously detailed in a proposed analysis of "Ibra" + "Hem"
- Applying bladder disassembly as a "different example":
 - "B R": Innocence, appearance, blessing.
 - "R H": Awe, hidden guidance, walking "Rahwan".
 - "H-Y": Guidance, Being, Infatuation. "May overlap with the analysis of "Hem".
 - "Y M": The sea, knowledge, water, completion.
 - **The compound meaning "probability":** Its deconstruction might point to a personality that began with "A B" disavowing and appearing with the truth "B R", and proceeded with guidance and awe "R H" towards guidance and devotion "H Y", reaching complete knowledge and certainty "Y M". This analysis, though speculative, attempts to link the structure of the name to its journey from disavowal of polytheism to certainty in God.
- 4- **Ismail "A S M E Y L":**
- **Possible dismantling:** "س" + "س م" + "ع" + "ع ي" + "ي" / ... "سمع" + "إيل" OR "إسما" + "عيل" / "ل" OR "ل ..." / ...
 - Bladder analysis "Example of Sam'a + Il":
 - "S M A": Hearing, responding, and obeying.

- "A-Y-L": The reference to "El" (God in ancient Semitic languages), or to elevation and ultimate goal.
 - **Compound meaning:** "The one who responds/hears God/for the ultimate purpose." This is in harmony with his response to the command to sacrifice and God's response to his parents' prayer. {So when they had both submitted and he laid him down on his forehead}.
- 5- Moses (M.O.S.):
- **Possible dismantling:** "M and " + "W and S " + "S and Y ".
 - Bladder analysis "example":
 - "M and": may be related to water or origin.
 - "W S": capacity, latent power, the whisperings "that he faces".
 - "S Y": The endeavor, the goal, the sovereignty "over Pharaoh".
 - **Compound meaning:** Its deconstruction may refer to the figure who emerged from the water/origin "M W", with latent power "W S", and sought a higher purpose and the realization of sovereignty through right "S Y". His name is linked to the story of his rescue from the water and his role as a savior and leader.

Conclusion: The names of the prophets... a complete linguistic and semantic system

Deconstructing the names of the prophets into their basic "pairs," even those that appear to be five-letter or foreign, reveals a precise linguistic system and profound meanings that resonate remarkably with the Quranic context of their stories and messages. This confirms that these names are not merely historical designations, but rather an integral part of the linguistic and intellectual fabric of the Holy Quran, "Arabized" and integrated within its structural system based on pairs to accurately reflect the essence of the personality and the message.

This approach calls upon us to reconsider the Qur'anic names, not only the names of the prophets, but all words, as miraculous linguistic structures that carry in their literal composition secrets and meanings waiting for someone to ponder them in order to discover them, confirming that every letter and every pair of letters in the Book of God has its status, meaning, and purpose.

2.1.2 Disjointed letters: symbols of the verses and the architecture of the surahs

Introduction: Code or keys?

The isolated letters at the beginnings of some chapters of the Quran—"Alif Lam Mim, Alif Lam Ra, Kaf Ha Ya 'Ayn Sad, Ha Mim, Qaf, Nun, ..."—remain among the most intriguing Quranic phenomena. Are they merely mysterious symbols whose secret is known only to God? Or do they carry connotations and meanings that can be accessed by the thoughtful observer? Within the framework of Quranic linguistics, we move away from traditional interpretations that often remain at the level of bewilderment or far-fetched explanations, and offer a new perspective that considers these letters not as an obscure code, but rather...**Keys and symbols that indicate the deep dual structure of the surah.**

A. The isolated letters as clear verses:

- **Part of the Quran:**The Qur'an's description of these letters as "verses of the Book" (Alif Lam Ra, These are the verses of the Wise Book), (Alif Lam Mim, That is the Book...) confirms that they are an essential part of the text and not merely formal openings or neglected letters.
- **Not random:**The association of certain groups of isolated letters with specific groups of surahs, and the similarity of these surahs in their themes or general "architecture," indicates that the selection and distribution of these letters is not random but is subject to an intentional system.

B. Disjointed letters as symbols for the verses:

The central view here is that each syllabic letter (or group of syllabic letters) is a symbol that refers to a specific set of "syntaxes" (or "letter pairs"). This set of syntaxes is what:

1. **The surah is dominated by:** It is remarkably repeated in the roots of the key and pivotal words of the surah.
 2. **Its "architecture" is defined as:** It forms the structural basis for the main themes, the sequence of ideas, and the distinctive linguistic style of the surah.
- Examples:
 - **"pain":** It symbolizes the group of pairs that focus on issues of faith "M/N", revelation and the Book "K/T", and connection and command "A/L, L/M", which are themes that dominate the surahs that begin with them "Al-Baqarah, Al Imran...".
 - **"Aler":** It symbolizes another set of pairs that are related to the message and prophecy "R/S/L", vision and Lordship "R/A/Y", and wisdom and judgment "H/K/M", which are key themes in Surah Yunus, Hud, Yusuf, Ibrahim and Al-Hijr.
 - **"father-in-law":** It symbolizes a third group related to praise, mercy and life "H/M", kingship "M/L/K", revelation and the book, which are prominent themes in the surahs that begin with them.

C. How the isolated letters work as keys:

- **Title or key:** The isolated letters act as a title or key for the contemplative, directing his attention to the letter pairs "al-Mathani" and the main themes that the surah will focus on.
- **A tool for binding:** It helps to understand the hidden links between the surahs that begin with the same disconnected letters, and to reveal the thematic and structural unity between them.
- **A guide to reflection:** It encourages the analysis of the words of the surah through the dual forms symbolized by the isolated letters at its beginning.

a summary:

The isolated letters at the beginnings of the chapters are not intractable riddles, but rather **Divine symbols and structural keys**. It refers to the hidden system based on **The bladders are "literal pairs"**. It serves as a guide for the thoughtful reader to understand the "architecture" of the surah and its core themes, revealing another facet of the structural miracle and astonishing harmony in the Book of God Almighty. Understanding this relationship between the isolated letters and the pairs of verses opens entirely new horizons for contemplating the Holy Quran.

2.1.3 The kinetic meaning: the essence of Qur'anic significance

Introduction: What lies beyond static meaning?

Are words merely rigid constructs bearing fixed and predetermined conventional meanings in dictionaries? Or are they living entities, possessing energy, movement, and influence that reflect the reality of the named entity and the dynamism of existence? The study of the Arabic language in the Qur'an, starting from the intentional principle and focusing on the dual structure, presents a concept "**Kinesthetic meaning**". As the essence of Qur'anic meaning, it is an understanding that goes beyond the static and superficial meaning to reveal the dynamic and influential dimension of the word.

A. Definition of kinetic meaning:

- **Not just the lexical meaning:** The kinetic meaning is not merely the linguistic or conventional definition of the word.
- **Dynamic semantics:** This is the profound, original meaning that connects a word to the reality of what it names, its movement, influence, and function within the system of the universe, life, and God's laws. It reflects the inherent energy of the word and how it manifests in reality.

- **Derived from the structure:** This meaning is not hypothetical, but is primarily derived from **Word structure analysis**. And the meanings of its letters and their pairs, "its letter pairs," reflect this movement and influence.
- **Example of "Al-Rawasi":** The kinetic meaning is not "fixed mountains," a "static meaning," but rather "forces that establish, stabilize, and prevent the field" through an internal movement "derived from the root "rasa" and from the analysis of its possible pairs."

B. The importance of kinetic meaning:

- **Revealing the true meaning:** It helps to understand the deeper and more authentic meaning that God Almighty intended, which may differ from the superficial or common conventional understanding.
- **Understanding cosmic interconnectedness:** It connects the Qur'anic word to the cosmic and dynamic facts and laws, and shows how the language of the Qur'an reflects the system of creation.
- **Beyond metaphor:** It reduces the need to speak metaphorically, because the kinetic meaning is often comprehensive and includes both the sensory and the abstract meaning within a single movement.
- **A deeper understanding of the miraculous nature of things:** Another aspect of the miracle is revealed in the ability of the Qur'anic language to express the dynamic realities of existence with a precise linguistic structure.
- **Practical application:** Understanding the kinetic meaning helps to apply the teachings of the Qur'an more consciously and effectively, because it connects the word to life and movement.

C. How do we arrive at the kinetic meaning?

- **Focus on action:** The word should not be viewed as a static noun, but as an event, action, movement, or effect.
- **Bladder analysis "literal pairs":** It is the key, as the connotations of pairs are often dynamic and reflect basic interactions such as "addition and separation, appearance and concealment, movement and stillness..."

- **Reflecting on the context:** Understanding how kinetic meaning manifests itself in different Qur'anic contexts.
- **Linking language to the universe:** Reflecting on how the kinetic meaning of the word is reflected in cosmic, psychological, or social phenomena.

a summary:

The search for "**Kinesthetic meaning**" This is the essence of contemplation in the jurisprudence of the Arabic language of the Quran. It is an invitation to transcend static and lexical meanings, and to delve into the structure of the word, its letters, and its consonants to explore its latent power and dynamic significance that connects it to life, the universe, and God's laws. This understanding of dynamic meaning is what reveals the true depth of God's word and makes the Quran a living book that interacts with our reality and our ongoing movement.

2.1.4 The Mathani as structural units: Towards a new reading of the unity of the Qur'anic text

Introduction: From Letter to Complete Text

Having explored the "names of letters" as key elements, the "pairs of letters" as a hidden system of the word, and the "disjointed letters" as symbols for these pairs, we now turn to how these structural keys contribute to understanding the Qur'anic text as an integrated and interconnected whole. Qur'anic linguistic analysis does not stop at the level of the word itself, but extends to encompass the relationships between verses and chapters, considering these pairs as fundamental building blocks that constitute the overall fabric of the text.

1- The dual form as a basis for textual unity:

- **Repetition of the same word = coherence of meaning:** The repetition of the same letter pairs, "al-mathani," in different words across multiple verses and chapters is not merely a linguistic coincidence, but rather indicates the existence of **A deep semantic and thematic link** Among these places, this

repetition is one of the most important manifestations of the unity and coherence of the Qur'anic text.

- **Understanding hidden relationships:** By tracing these recurring pairs, we can uncover the hidden network of relationships that connect different concepts and themes in the Qur'an, which may not be obvious in a superficial reading.
- **Example:** Tracing the letter pair "q/l" in words such as "qal, qal, qawl, qalb, qaleelna..." throughout the Qur'an reveals a close connection between the concepts of divine speech, the heart as a center of reception, creation, and the few who are grateful or thoughtful.

2- Disjointed letters as structural units:

- **Defining the "architecture" of the wall:** As we mentioned, the disconnected letters symbolize groups of verses that define the overall structure and main themes of the surah.
- **Linking similar surahs:** Surahs that begin with the same disjointed letters often share certain thematic or stylistic themes, which confirms the existence of a structural and structural system linking the different parts of the Qur'an.

3- Towards a new reading of the Qur'an:

Understanding the role of the two-part verses and the isolated letters as basic building blocks leads us to a new reading of the Qur'anic text:

- **Associative reading:** It goes beyond reading verses as separate units to reading them as part of a broader semantic and structural network that connects them to others through shared themes.
- **Structural reading:** Attention should be paid to the structure of the surah and its general framework, which is indicated by the isolated letters and the dominant rhymes within it.
- **In-depth reading:** Delving beyond the apparent meaning of words to reach their deep dualistic connotations that link them to the overall system.

4- Evidence from verse 87 of Al-Hijr again:

The verse {And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an} can be understood in this context as referring to:

- **"Seven of the oft-repeated verses":**The basic origins or types of letter pairs that form the infrastructure of the Qur'anic linguistic system.
- **"And the Great Qur'an":**The conjunction "wa" (and) is explanatory; that is, the Glorious Qur'an, the "complete text," is the result built upon these dualistic foundations. The verse clearly links the dualistic elements (pairs/building units) with the Qur'an, the "complete and integrated structure."

a summary:

The syllable pairs and syllables are not just keys to understanding a single word, but also keys to understanding **The unity of the Qur'anic text and its structural and semantic coherence**. By tracing these elements across the verses and chapters, we can move from a fragmented reading to a holistic, interconnected one, realizing how the Quran is a single, intricately woven fabric, where each part serves the whole and reflects the miraculous divine order. This understanding strengthens our faith in the perfection of God's Book and invites us to deeper contemplation to uncover its coherence and unity.

2.1.5 The dual forms, the isolated letters, and the kinetic meaning:

Towards an integrated reading

Introduction: Key Installation

In previous parts of this chapter, we explored the keys to the deep linguistic structure of the Qur'an: the "names of the letters" as definitive elements, the "pairs of letters" as a hidden system of the word, the "disjointed letters" as symbols of the pairs and the architecture of the surahs, and the "kinetic meaning" as the essence of significance. Now, we seek to connect these keys to see how they integrate to form a deeper and more coherent reading of the Qur'anic text.

1. From the letter to the pair "dual":

- The meaning of the literal pair "dual" does not arise from nothing, but is a product **Interaction of the meanings and energies of the two individual letters** its two components.
- Understanding the basic meanings of letter names (as discussed in the analysis of each letter) is the starting point for understanding the initial meanings of pairs. (Example: Q/L combines the strength of Qaf and the connection of Lam).
- **Qur'anic induction** He confirms and specifies this initial meaning of the pair by tracing its occurrence in words and contexts.

2. From pair to word "kinetic meaning":

- The Quranic word "special trilateral" is often the product of **Interaction of two complementary pairs of bladders**.
- The "kinetic meaning" of a word arises from this dynamic interaction between the constituent pairs of meanings, reflecting its function and impact within its context. For example, "created" as an interaction between "khal" and "laq".
- Bladder analysis is the primary tool for revealing this kinetic meaning and transcending the static lexical meaning.

3. From word to surah: "The Disconnected and Architectural Letters":

- The isolated letters at the beginning of the surah function **As keys or symbols indicating dominant bladder groups** Which forms the basic structure of the surah.
- These dominant bladders determine **The "architecture" of the surah** Its main themes, the sequence of its ideas, and even sometimes its linguistic style.
- By identifying the two meanings that the disconnected letters symbolize, we can better understand the overall framework of the surah and the deep connections between its verses and words.

4. Systematic integration:

- **Multi-level reading:** The integrated approach calls for reading the text on multiple and interactive levels:
 - The level of the letter is its "significance and energy".
 - The level of the pair/dual is "the basic structural meaning".
 - The level of the word is "the kinetic meaning resulting from the interaction of the bladder".
 - The level of the verse and the sentence is "the direct context".
 - The level of the surah is "architectural and main themes indicated by the disconnected letters and dominant verses".
 - The level of the Qur'an as a whole is "the integrated system".
- **Ongoing interaction:** These levels constantly interact; understanding the letters helps in understanding the verses, understanding the verses helps in understanding the words, understanding the words helps in understanding the verses and chapters, understanding the chapters helps in understanding the Qur'an as a whole, and vice versa.

a summary:

The keys to the deep linguistic structure of the Quran—the names of the letters, the verses of Al-Mathani, the isolated letters, and the kinetic meaning—are not separate elements, but rather interconnected parts of a complete and miraculous system. By understanding each key individually, and then understanding how they interact and integrate at various levels—from the individual letter to the overall text—we can arrive at a new reading, one that is deeper, more coherent, and more in harmony with the nature of the clear Arabic language of the Quran and its timeless message. This is the essence of "the jurisprudence of the Arabic language of the Quran" as a comprehensive and integrated approach to understanding it.

2.1.6 The role of terminology in understanding the Qur'anic text: Keys to contemplation and meaning-making using the methodology of Qur'anic Arabic linguistics.

introduction:

The Holy Quran, the miraculous word of God, represents an inexhaustible ocean of wonders and a never-ending source of sweet water. Understanding this foundational text is not an intellectual luxury, but rather a religious and civilizational imperative for the Muslim community. In the journey toward a deeper and more precise understanding of God's will, the following emerges **Quranic word** And more specifically **"The Qur'anic term"** As a central tool and an indispensable key, understanding the meanings of Qur'anic terminology in its various contexts and grasping its integrated conceptual network is the path to transcending superficial understanding, delving into the depths of the text, and drawing inspiration from its illuminating guidance. The aim is to highlight the pivotal role of terminology in understanding the Qur'anic text, while presenting **The methodology of "Quranic Arabic Linguistics" as a practical tool** To study and understand these terms in a genuine way.

1. The centrality of the Qur'anic text and the importance of accurate understanding:

The Quranic text occupies a lofty position in the Islamic system; it is the primary source of legislation, the supreme authority in matters of faith and conduct, and the eternal constitution that governs the lives of individuals and society. Therefore, understanding it correctly and accurately is not merely an academic pursuit, but rather the foundation for the uprightness of both religion and worldly life. Any error in understanding the text, or any deviation in its interpretation, can lead to serious intellectual, doctrinal, and behavioral deviations. The history of the Muslim community testifies that many disputes and conflicts arose from misunderstandings of certain Quranic verses or terminology.

2. What is the "Quranic term"?

The term is linguistically derived from peace and agreement. Technically, it is a word that denotes a specific concept, upon which a group of people have agreed to use it in this sense. As for... **"The Qur'anic term"** It transcends this general concept to acquire a unique characteristic stemming from its divine source and the nature of the text in which it appears. It can be defined as: **"Every Qur'anic word or phrase carries a central concept and pivotal meaning within the Qur'an's cognitive and**

value system, and understanding it requires a special awareness of its contexts and its relationship to other terms."

Terms like "faith," "disbelief," "piety," "prayer," "almsgiving," "jihad," "usury," "justice," "injustice," "patience," and "gratitude" are not merely ordinary words; they are keys to fundamental concepts that form the intellectual, doctrinal, and legal fabric of the Quran. Each of these terms has its own semantic field, its own distinct boundaries, and its own complex relationships with other terms.

3. The importance of terminology in building understanding:

The importance of the Quranic term lies in the fact that it:

- **Keys to meaning:** Terminology is the tool we use to unlock the doors of understanding a text. Accurately understanding the meaning of a term is the first step towards comprehending a verse, chapter, or Quranic topic as a whole.
- **Flags of intent:** These are the prominent signs that guide the reader to the intentions of the divine discourse. Ignoring them or skimming over them causes the reader to lose the compass of correct understanding.
- **Precision and adjustment tools:** The Quran's use of precisely defined terminology prevents misunderstandings or uncontrolled interpretations. Each term has its limits and scope, thus regulating and safeguarding the process of understanding.
- **Depth and correlation detector:** Studying the term through its multiple occurrences in the Qur'an reveals the depth of its meaning and highlights the coherence and thematic unity of the text, where the meanings of the term are integrated in its different contexts.
- **A fortress against distortion:** A precise understanding of authentic Quranic terminology is the strongest defense against attempts at semantic distortion or the imposition of extraneous concepts upon the text. Many intellectual deviations begin with the manipulation of the meanings of fundamental terms.

4. The danger of ignoring the term:

Dealing with the Quranic text without paying sufficient attention to terminology leads to numerous risks, including:

- **Superficial understanding:** It is sufficient to rely on the direct or common linguistic meaning without delving into the specific Qur'anic terminological meaning.
- **Apparent contradiction:** Some verses may appear contradictory if the term used in them is not understood in its precise meaning that removes the contradiction.
- **Projecting external concepts:** Interpreting the Qur'anic term with concepts imported from other cultures or with contemporary concepts that may differ radically from the Qur'anic intent.
- **Doctrinal and intellectual differences:** Many historical and contemporary disputes are rooted in differing understandings of the meaning of a particular Qur'anic term, such as "the concept of faith, or disbelief, or sovereignty, or jihad."

5. The methodology of "Quranic Arabic Linguistics" in studying Quranic terminology:

A precise approach to Qur'anic terminology requires a methodology that transcends impressionistic reading or exclusive reliance on traditional linguistic dictionaries.

"The Jurisprudence of Qur'anic Arabic" offers a comprehensive methodology derived from the structure of the Qur'anic text itself, based on specific principles that ensure a deeper and more authentic understanding of the term. Among the most important of these principles, when applied to the study of terminology, are the following:

- **A. The distinctiveness and intentionality of the Qur'anic language:** The premise is that the Qur'an's choice of a particular word as a term is not arbitrary, but rather a precise and intentional divine choice that carries a unique essential meaning within "His clear Arabic language".

- **b) The dynamics of meaning and the multiplicity of its manifestations for the unity of origin:**Realizing that the Qur'anic term has **Unique semantic signature**"Resulting from its letters and rhymes," it grants it a range of meanings, and that **Context and overall system**They are the ones who determine the apparent and intended meaning in each instance, along with **Denial of perfect synonymy**Which may obscure the subtle differences between similar terms.
- **C. The essential nature of "the names of the letters" and "the dual forms" as an introduction:**The term is analyzed by breaking it down into its basic letters and letter pairs.**The bladder**" and study **"Kinesthetic meaning"**For these components, it reveals the deeper and more authentic semantic layer of the term, which links it to the laws of creation and life and goes beyond the direct technical meaning.
- **D. The authority of the Qur'anic context in its various forms:**Understanding the term is only complete when it is placed in its context:
 - **Direct verbal context:**The relationship of the term to what precedes and follows it in the verse.
 - **Thematic context:**The position of the term and its role in building the theme of the surah.
 - **The overall Qur'anic context:**The term was traced through its multiple occurrences in the Qur'an to understand its integrated semantic network and its interaction with the overall system.
- **e. "The unity of the text and its comprehensive system" rejects fragmentation:**The study of the term should be part of an interconnected conceptual network throughout the Quran. Understanding the term in one context must be linked to its understanding in other contexts, and to the overall doctrinal, ethical, and legal system, in order to avoid fragmented or contradictory understandings.
- **Exploring the apparent and the hidden through "al-Qiran":**Searching for the "methodological underlying" meaning of the term "derived from its structure and kinetic meaning" with the necessity of comparing and linking it

("correspondence") to its apparent meaning in the context, and to the overall system, to ensure a comprehensive and consistent understanding.

- **"Referring to manuscript evidence and original drawings with caution":**The original spelling of the term in ancient manuscripts may provide additional insights or reveal subtle semantic aspects, enriching the study process.
- **H. "Conformity with the overall objectives of Islamic law:**Ensuring that the understanding and interpretation of the term does not conflict with the overall objectives of Sharia and the higher values of the Qur'an.
- **"Relationship to reality and credibility of the application:"**The aim is to understand how the Qur'anic term interacts with cosmic and human reality, and how its application can achieve the objectives of Sharia in life.

6. Methodology Application: "Detailed in Chapter Six"

To illustrate how these principles are applied, we can consider a central term like "piety." Instead of simply defining it as "fear of God" or "avoidance of forbidden things," the methodology of "linguistic jurisprudence" analyzes its root "w-q-y" and its derivatives "waq" and "qi," examining the "kinetic meaning" of effective protection and prevention. It then traces its manifestations in various contexts to demonstrate that it is a comprehensive concept encompassing awareness, caution, systematic commitment, and taking preventative measures in all aspects of life, rather than merely a passive, emotional feeling. This understanding, derived from the structure of the word and its contexts, makes it a more dynamic and practical concept.

conclusion:

The Qur'anic terminology is the gateway to understanding the depths of the divine text. Applying a clear and disciplined methodology, such as "Qur'anic Arabic Linguistic Jurisprudence" (Fiqh al-Lughah al-Qur'aniyyah), with its principles derived from the text itself, focusing on linguistic structure, context, overall system, objectives, and connection to reality, is the guarantee for a genuine and profound understanding of these terms. This understanding is not an end in itself, but rather a means to correctly receive the guidance of the Qur'an, apply it effectively, build a

conscious and fruitful relationship with the word of God, and safeguard Islamic thought from deviations and superficial or biased interpretations.

2.2 From letter to meaning: Applications of Qur'anic linguistic jurisprudence.

Introduction to this chapter:

Having established the theoretical and methodological foundations of "Qur'anic Arabic Linguistics" in the previous chapter, and having revealed the role of "the names of the letters" as definitive principles and "the pairs of letters" as a hidden structural system, we now move to the field of practical application. This chapter aims to demonstrate how these foundations and methodological tools can be used to understand pivotal Qur'anic words and concepts, in order to arrive at a deeper and more precise understanding that transcends superficial interpretations and aligns with the overall framework of the Quran.

In analyzing each word or concept, we will follow the systematic steps that have been explained, focusing on:

1. Identifying the root and the basic bladder.
2. Understanding the meanings of the letters and the syllables that make up the word.
3. It traces the occurrences of the word and its various Qur'anic contexts.
4. Deriving the fixed meaning or kinetic meaning of the word.
5. This understanding is linked to the overall system of the Qur'an and its general principles.
6. Comparing the inferred understanding "carefully" with traditional interpretations to highlight the addition or correction.
7. In some difficult cases to understand the word, it is necessary to refer to the original manuscripts to verify the spelling of the word.

We will begin by analyzing some of the words that were previously addressed in your attached texts, but we will now revisit them in a more consistent manner with the integrated methodology that has been established.

2.2.1 Analysis of the word) "الظن" :ẓann(

1. **The word:**The word) "ظن" and its derivatives...ظنًا، يظنون، :(
 2. The root and the bladder:
 - The trilateral root."ظ ن ن" :
 - The possible pairs/resorts "according to the 1+2 and 2+3 mechanism":
 - **Thought "Zan":**The first husband.
 - **N N:**The second pair is "repetition of the letter N".
 3. The implications of the dual form are "deductive reasoning":
 - **The meaning of:**"ظ ن" It consists of ظ"Appearance, clarity, and in contrast, shadow and concealment."**Nun**"Negation, denial, absence, or the point/self." The interaction of appearance with negation or absence may indicate"**Uncertain appearance**"or"**Knowledge that is not fully apparent**"or"**A state between clarity and obscurity**".
 - The significance of "N N": The repetition of the letter N (negation, absence, self) may emphasize a state of "incompleteness" or "focus on the self negated from certainty" or "deep doubt".
 4. The contexts and positions of the roses: "As I mentioned previously"
 - **The context of certainty: "Metaphorical or a special case?"**Those who are certain that they will meet their Lord... (Al-Baqarah: 46). Here, "are certain" means certainty or firm belief based on evidence of faith, even if it is not a direct vision.
 - **Context of doubt and speculation:**"Indeed, conjecture avails nothing against the truth." (An-Najm: 28) "We only conjecture, and we are not certain." (Al-Jathiyah: 32)
 - **The context of prohibited suspicion:**﴿...Avoid much suspicion. Indeed, some suspicion is a sin.﴾ Al-Hujurat: 12.

5. Extracting meaning and determining fixed connotations:

- The bladder reaction suggests the meaning of "the incomplete or uncertain emergence of knowledge/truth "ظن" "with the confirmation of the state of incompleteness or doubt."نن"
- The established definition: Conjecture is "a belief or perception of something that is not based on certain knowledge or conclusive evidence." It is a state of knowledge between knowledge and ignorance, and between certainty and doubt.

6. Harmony with the Quranic system:

- This meaning is consistent with different contexts:
 - In the context of the afterlife, "Al-Baqarah 46": It is a certainty of faith based on revelation and not on sensory vision, so it is "conjecture" in this sense, "not direct certain knowledge."
 - In the context of the truth "An-Najm 28": Conjecture "non-certain belief" is not sufficient in place of certain truth.
 - In the context of doubt, "Al-Jathiyah 32": a direct confirmation that conjecture is not certainty.
 - In the context of sin, "Al-Hujurat 12": Bad suspicion is building a negative belief without conclusive evidence, and this is a sin.

7. **Compared to the interpretations:** The methodology emphasizes that conjecture is not merely "doubt," but a broader state encompassing "uncertain belief" that may rise to the level of religious certainty in certain contexts or remain within the realm of doubt or illusion in others. The context determines the nature of this "uncertain belief."

The summary of the word "supposition":

By analyzing the pairs "ظن" and "نن" and their interaction with Quranic contexts, it becomes clear that "ظن" represents a state **A belief or perception not based on direct, certain knowledge or conclusive evidence** This belief oscillates between the certainty of faith, such as the belief in meeting God, and doubt, conjecture, illusion, and the forbidden evil suspicion.

2.2.2 Analysis of the word: "male" ذ ر " "

1. **The word:** The word “dhikr” and its derivatives: dhikr, yudhkur, tadhkirah, dhakirin...
2. The root and the bladder:
 - The trilateral root. "ذ ك ر" :
 - The possible pairs/resorts "according to the 1+2 and 2+3 mechanism":
 - **That's "that's it"** The first husband.
 - **K R:** The second husband.
3. The implications of the dual form are "deductive reasoning":
 - **The meaning of:** "ذ ك ر" It consists of **The letter Dhal** "Remembrance, remembering, awareness, self, discernment" + **Kaf** "Sufficiency, perfection, containment, the universe, discourse." The interaction of remembrance/consciousness with sufficiency/perfection/containment may indicate **"Full awareness"** or **"Adequate and comprehensive recollection"** or **"Masculine discourse"** or **"Containing the self in consciousness"**.
 - **The meaning of "K R":** It consists of **Kaf** "Sufficiency, perfection, containment, the universe" + **R** "Movement, repetition, return, mercy, divinity." The interaction of perfection/containment with movement/repetition may indicate **"The repeated movement towards perfection"** or **"Perfection that is repeated and manifested"** or **"Comprehensive and continuous containment"** or **"Repetition leading to sufficiency"** "The word 'repeat' itself comes from this pair."
 - **The reverse of "R K":** It may be related to the "corner" of "steadfastness" or "focus".
4. The contexts and positions of the roses: "As I mentioned previously"
 - **The Quran/Revelation:** “Indeed, We have sent down the Reminder...” (Al-Hijr: 9). “So ask the people of the Reminder...” (An-Nahl: 43).

- **Reminder and admonition:**“This is a reminder...” (Surah Sad: 49).
“Indeed, in that is a reminder for whoever has a heart.” (Surah Qaf: 37).
 - **Remembering God is an act of worship:**“Verily, in the remembrance of Allah do hearts find rest.” (Ar-Ra’d: 28)
 - **Honor and prestige:**“And indeed, it is a reminder for you and your people.” (Az-Zukhruf: 44)
 - **Remembering is a "mental act":**“Only those of understanding will remember.” (Ar-Ra’d: 19)
5. Extracting meaning and determining fixed connotations:
- The bladder interaction suggests that "remembrance" is a process of "comprehensive and sufficient awareness and recollection" "dhk" involves "repetition and continuous movement towards perfection or origin" "kr".
 - The established meaning: Remembrance is "the full, repeated, and impactful bringing of something into consciousness and the heart, with the aim of defining it, drawing attention to it, or connecting with it." It is not merely a fleeting recollection, but a vivid and active evocation of the meaning or the mentioned self.
6. Harmony with the Quranic system:
- This consistent meaning of "repeated full conscious evocation" is consistent across all contexts:
 - **The Quran/Revelation:**It is a complete and repeated invocation of God's words and teachings.
 - **Reminder and admonition:**It is a reminder of facts to awaken awareness.
 - **Remembering God is an act of worship:**It is the conscious and frequent invocation of God in the heart, tongue, and limbs.
 - **Honor and prestige:**It is to constantly recall the person's status and qualities as "good reputation".

- **Remembering is a "mental act":** It is the process of retrieving information from memory into consciousness.
7. **Compared to the interpretations:** Traditional interpretations mention these different meanings: "the Qur'an, revelation, reminder, honor, remembrance of God..." The Mathani methodology helps to find **The constant essential meaning** The link between all these meanings is the process of "repeated full conscious evocation".

Summary of the word "male":

By analyzing the grammatical structure of the root "dh-k-r", it becomes clear that "dhikr" in its Quranic usage represents a dynamic, active, and comprehensive process of recalling the meaning or the mentioned self, involving repetition and continuous movement toward perfection and purpose. It connects awareness with perfection, memory with action, and the heart with truth, whether it be remembrance of the Quran, revelation, God Almighty, or admonition and exhortation.

2.2.3 Analysis of the word: "the way" "S B L"

1. **The word:** The path (and its derivatives: ways, our ways...)
2. The root and the bladder:
 - The triliteral root: "S B L".
 - The possible pairs/resorts "according to the 1+2 and 2+3 mechanism":
 - **"S B" is a curse:** The first husband.
 - **Rather, "B L":** The second husband.
3. The implications of the dual form are "deductive reasoning":
 - **The meaning of "S B":** It consists of **Sin** "Walking, the path, continuing, questioning" + **B** "Beginning, emergence, connection, by." The interaction of the journey/path with the beginning/emergence may indicate **"The beginning of the journey" or "The apparent path" or "Continuing from a starting point"**.
 - **The meaning of "B L":** It consists of **B** "Beginning, emergence, connection, by" + **L** "Connection, purpose, ownership, jurisdiction." The

interaction of beginning/emergence with connection/purpose may indicate "**Reaching the goal**" or "**The beginning that leads to a goal**" or "**The appearance that leads to a result**". The letter "but" itself indicates a strike and a move towards another goal.

- **The reverse of "L B":** It may be related to "the core" "the mind, the essence" or "the abode" "the stay".

4. The contexts and positions of the roses: "As I mentioned previously"

- **The path/way:** "And that this is My straight path, so follow it; and do not follow [other] paths, for you will be separated from His path..." (Al-An'am 6:153). "Invite to the way of your Lord..." (An-Nahl 16:125).
- **Methodology/Approach:** Say, "This is my way; I invite to Allah..." (Yusuf: 108).
- **The plural is "subul":** "And those who strive in Our cause - We will surely guide them to Our ways..." (Al-Ankabut: 69). "The Multiple Paths of Guidance."
- **Turning away from him:** ﴿...They turn away from you in aversion﴾ "An-Nisa: 61" - Turning away from the path of the Messenger.

5. Extracting meaning and determining fixed connotations:

- Bladder reaction suggests that the "path" is **An apparent path that begins "S B" and leads to a specific destination "B L"**. It combines the starting point "SB" with the destination or endpoint "BL".
- The established meaning: A path is a clear way, whether physical or abstract, that has a beginning and an end (a goal), and is followed to reach that goal. It is not merely a random path, but a route with a destination and purpose.

6. Harmony with the Quranic system:

- This connotation, "the clear and very leading path," resonates with all contexts:
 - **The path of God/the path of your Lord:** The clear path that God has drawn for His servants to reach Him is "the goal".

- **The ways (plural):**The multiple clear paths to which God guides those striving in His cause are called “paths of guidance”.
 - **Turning people away from the right path:**Preventing people from following the clear path that leads to God or to the Messenger.
 - **Lost path:**Deviating from the clear path.
7. **Compared to the interpretations:**Traditional interpretations agree that the basic meaning is "the way" or "the method." The Mathani method adds structural depth to this meaning by linking it to the idea of **The beginning "S B" is highly conductive "B L"**.

The summary of the word "path":

By analyzing the root letters "S B L", it becomes clear that "the way" in its Quranic language is not merely a path, but rather...**The clear, defined path that starts from point "SB" and ends at a known destination "BL"**It represents the approach and method that leads to the goal, whether that goal is God Almighty and His pleasure, "the path of God," or any other good or bad goal.

2.2.4 Analysis of the word: "piety" وق ي " "

1. **The word:**Piety and its derivatives: they are pious, they are pious, they are pious... From the root وق ي in which the و has been replaced by ت and assimilation.
2. **Root:**"Waqy".
3. The possible pairs/resorts "according to the 1+2 and 2+3 mechanism":
 - "وق" The first husband.
 - **"Qay":**(ق ي) "The second husband.

The first method: Literal analysis "the meanings of individual letters"

1. Meanings of individual letters:

- **The letter) "و" waw):**Connection, gathering, affection, awareness, occurrence, commitment ("promise and fulfillment"), concealment ("hidden"). "The most prominent meaning here may be connection, commitment, or occurrence/concealment."
 - **The letter Qaf:(ق)** Strength, ability, action, steadfastness, closeness, speaking the truth, decisiveness, standing. "The most prominent connotations are strength, action, and standing."
 - **The letter) "ي" yaa):**Certainty, ease, call, ratio, description, continuity, "Kamd", end. "The most prominent indication may be certainty, continuity, or description."
2. The construction of meanings is an attempt at deduction:
- "W Q Y" can be understood as a process that combines:
 - Connection/Commitment/Concealment "and": Binding or concealing oneself.
 - **With strength, steadfastness, and uprightness, "Q":**This connection or covering is done with strength, stability, and commitment to the matter.
 - **To reach certainty or as a continuous attribute "Y":**The goal is certainty, or for this commitment to become a permanent characteristic.
 - Therefore, piety "from the root "وقى could mean: a strong, steadfast, and continuous commitment that leads to certainty. Or connecting the soul to strength as an essential quality. Or covering the soul with strength and certainty.
 - These meanings revolve around the idea of "prevention" and "protection" of oneself through strong and continuous commitment.

The second method: Paired analysis "integrated bladder"

1. Complementary pairs:
 - "وقى" The first husband.

- **"Qay:(ق ي)"** "The second husband.
2. Understanding the meanings of pairs: "An inductive reasoning based on your methodology":
- The meaning of the pair "وَق" and "ق"
 - The letter Waw interacts with “connection, commitment, concealment, awareness” and the letter Qaf with “strength, standing, steadfastness, cutting off.”
 - This pair may indicate **strong connection, steadfast commitment, The tight cover, Awareness of divine power or Standing firmly at a certain limit** The word "waqa" itself means to protect and preserve, and "waqaf" means to stand firm. This pair carries a meaning **Protection, strength, and stability.**
 - The meaning of the husband's name is "Qay:(ق ي)"
 - The letter Qaf interacts with “strength, standing, proximity, saying” and the letter Yaa with “certainty, ease, continuity, ratio, attribute”.
 - This pair may signify strength based on certainty, unwavering action, easy access, and unequivocal speech. It represents steadfastness and enduring strength, or strength resulting from certainty.
 - **The reverse of:** "ق ي" It may be related to "certainty" itself or to "vomiting" or "excretion".
3. Combining the connotations of the pair "waq" + "qi" into the meaning of "waqi" "the origin of piety":
- We combine the connotations of the pair:

"protection/strength/stability" "waq" + "strength/continuous action or based on certainty" "qi".
 - The extracted meaning of "ijtihad" (diligence/exertion): The root "waqa" (to protect/preserve) and "taqwa" (piety) signifies the act of strong and unwavering protection and maintenance ("waqa") that

continues and is based on certainty ("qi"). It is not merely passive protection, but a state of strong steadfastness and constant vigilance based on awareness and certainty for the protection of oneself.

- The form "taqwa" (piety) is an embellishment: this form often indicates affectation and exaggeration in action or undertaking something. Piety is the exaggeration and affectation in taking continuous precautions and protection based on certainty and strength.

4. Linking to the Quranic context:

- ﴿**Guidance for the righteous**﴾: The Quran is guidance for those who adopt this prevention and protection as a method and behavior.
- ﴿**Perhaps you will become righteous**﴾: Worship leads to a state of piety and protection.
- **And fear God...** The order is to take this precaution, exercise caution, and adhere strongly.
- The extracted meaning of "taking strong, firm, continuous protection based on certainty" is perfectly in line with all the contexts of piety in the Qur'an that revolve around fear, caution, adherence to commands, avoidance of prohibitions, all of which are actions aimed at protecting oneself from God's wrath and punishment.

5. **Compared to the interpretations:** Interpretations agree that piety is fear, caution, commitment, and prevention. The Mathani approach adds a structural dimension to this understanding, highlighting two elements. **Strength and stability "Waq"** and **Continuity and certainty "Qi"** Those that are inherent in the root of the word.

In summary, the word "piety" comes from the root) وقى waqi):

By analyzing the root letters "وقى" it becomes clear that piety in its Quranic linguistic origin is **The process of taking strong, consistent, and continuous preventive and protective measures ("Waq") is based on certainty and knowledge ("Qi").** The term "piety" emphasizes the necessity of going to great lengths and being diligent in this protective behavior. It is not merely passive fear, but rather a state of

vigilance, commitment, and tireless effort to protect oneself in this life and the hereafter.

2.2.5 "Deadness" and "Intelligence" in Light of the Qur'anic Language - Liberating the Present with Conscious Purification

Introduction: Applying the methodology of Qur'anic linguistics

This study, within the framework of the "Qur'anic Linguistics" methodology which calls for delving into the roots of words and understanding their profound meanings beyond ready-made interpretive frameworks, seeks to reread the concept of "carrion" in the verse "Forbidden to you are carrion." We will connect this concept to an expanded interpretation of the word "slaughtered" in Surah Al-Ma'idah, drawing upon the linguistic root "dh-k" to derive a meaning that transcends mere ritual slaughter, revealing the role of "intelligence" and "wisdom" as essential tools of "purification" for liberating our present from the shackles of a bygone past.

"The dead": Beyond the physical carcass

In the Quranic lexicon, "deadness" may not be limited to an animal that has died. Rather, it may refer, in a broader sense, to everything that has lost its vitality and become a burden and a lifeless corpse within the intellectual and social body of the nation: negative heritage, outdated ideas, inherited conflicts, blind traditions, and intellectual stagnation. All of this constitutes a "deadness" that hinders progress and drains the present, and it must be addressed to avoid its harmful effects.

"Except what you have slaughtered": The purification of knowledge and understanding, not merely the act of slaughter.

Herein lies the pivotal exception ﴿إِلَّا مَا ذَكَّيْتُمْ﴾: The common interpretation limits it to the animal being alive before its death and ritual slaughter. However, the methodology of the Quranic language invites us to consider the root of the word ذ , "According to the analysis of essential syllables, the root combines:

- **The letter) "ذ" dhal):**Subduing, which is softening, facilitating, and taming the difficult, and this only comes from a deep understanding of the laws of the thing that is to be subdued.

- **The letter Kaf:**(ك) Definition, assignment, and control.

Therefore, "zakat" or "tazkiyah" in its Quranic linguistic essence is a process "**Overcoming the unknown, the difficult, or the harmful through deep understanding of 'science and knowledge' and defining its laws and controls.**" It is a cognitive process that requires intelligence and understanding to distinguish the beneficial from the harmful, to neutralize the harm, or even to transform the harmful substance into the beneficial through science and careful processing. This goes far beyond the mere ritual slaughter process, becoming a methodology for dealing with challenges and resources, including what is inherently forbidden due to the harm caused by ignorance or misuse.

"Smart endorsement" of heritage and concepts:

By applying this understanding to the metaphorical "dead" "heritage and ideas", "purification" becomes a critical intellectual process that requires intelligence and wisdom "which is putting things in their proper place resulting from a deep understanding":

1. **Understanding and overcoming the difficulties of the past:** Using intelligence and science to analyze heritage and understand its contexts and complexities, to "overcome" its difficulty for superficial understanding.
2. **Identifying and distinguishing between what is beneficial and what is harmful:** Employing wisdom and intelligence to sort and identify what is alive and useful in this heritage (timeless values, human wisdom) and what is dead and harmful (fanaticism, superstitions, injustice).
3. **Neutralize or divert the damage:** By discarding harmful and dead elements, or in some cases "as in dealing with natural resources that were harmful, such as pork, in precise medical uses and processing," science can "knowledge-based intelligence" find ways to make safe use of them after removing or completely neutralizing the harm.

Conclusion: Wisdom and intelligence to overcome death

The prohibition of carrion in the Quran, when understood deeply, is a call to activate innate intelligence and seek wisdom to conduct a continuous intellectual and

scientific process of purifying our heritage, ideas, and even resources. Through this approach, based on profound understanding and precise discernment, we can transcend the stagnation of the past and consciously address the challenges of the present, building a future founded on wisdom, knowledge, and enlightenment.

2.2.6 "Striking the land" as a Quranic approach to overcoming the death of stagnation

Introduction: "Striking" in the Quranic language as a verb of change

Continuing the approach of the Quranic language in understanding its terminology beyond common and limited meanings, we examine the concept of "traveling the earth" by considering the root of the word "ضرب" and its essential meanings. We discover that "traveling" is not merely a physical movement "like striking with the hand or traveling," but rather, at its core, it is... **"To make something the opposite of what it was"** That is, to bring about a fundamental change in its condition or nature. In this understanding, "striking the earth" becomes a Quranic methodology for escaping the state of intellectual and social "death" characterized by stagnation and blind imitation.

The "death" of stagnation and imitation:

The most dangerous form of "death" that afflicts societies is intellectual stagnation, passive acceptance of inherited realities, and the veneration of the past simply because it is the past. This rigidity stifles creativity, hinders progress, and renders the nation a weary body incapable of dynamically engaging with the challenges of the age. It is a state of "non-change," the antithesis of what the concept of "strengthening" advocates.

"Striking the Ground": A Methodology for Radical Change:

When we understand "hitting" as "making something the opposite of what it was," the dimensions of "hitting the ground" become clear:

- **Stagnation strikes -> vitality:** It is the endeavor to make the state of intellectual stagnation and inertia "dead" the opposite of what it is, that is, to transform it into a state of vitality, research, questioning and renewal.

- **Challenging prevailing ideas -> Criticism and new understanding:**It is a process of deep thinking aimed at "striking" at inherited ideas and rigid assumptions, that is, making them the opposite of what they were "of being sacred and untouchable" to become the subject of criticism, analysis and scrutiny with the aim of reaching a new and original understanding "making the idea the opposite of its previous state of blind acceptance".
- **Reality is being challenged -> Change and development:**It is not merely a geographical journey, but a relentless pursuit and a serious attempt to "strike" the lived reality "with its backwardness, injustice and ignorance," that is, to make it the opposite of what it is, by transforming it towards the better, the higher, the more just and knowledgeable.
- **Using parables as a mechanism for understanding:**Just as "striking parables" in the Qur'an aims to make abstract meanings tangible and understandable, "making it the opposite of its abstract nature," so too "traveling through the land" as a method of thinking and striving is in itself a practical "striking parable" of how to overcome stagnation and reach the truth.
- **A possible connection to "hitting the ears":**The intellectual journey of "hitting the ground" may require periods of deep reflection and temporary disconnection from the noise of prevailing external influences, as if "hitting the ears" in the sense of temporarily blocking them, to enable the process of internal research and evaluation to mature and reach a new and different vision, making the state of listening to the prevailing one the opposite of what it was.

The challenge of resisting change:

This process of radical change will inevitably face resistance from those clinging to the status quo, those who reject any change and even consider it unorthodox.

Breaking with tradition and challenging it requires a willingness to confront this resistance as a natural part of the process of change and development.

Conclusion: Striking the ground to escape death

In the light of the Quranic language, "striking forth" is a dynamic and effective methodology for breaking free from the stagnation and rigid adherence to tradition.

It is a continuous call to employ reason, intellect, research, and earnest endeavor to challenge stagnant realities and rigid ideas—that is, to radically transform them for the better. Only through this conscious journey of intellectual and practical "strikes," which demands courage, perseverance, and critical thinking, can individuals and societies transcend their negative legacies, respond flexibly and wisely to the challenges of their time, and forge a vibrant and bright future, liberated from the "death" of the past.

2.3 The secrets of letter names and their cosmic and Quranic significance

"Analysis of the names of individual letters from Alif to Ya: Keys to structure and meaning"

Introduction: From sound and drawing to name and secret

In the name of God we begin, and in Him we seek help, and we pray and send peace upon the one to whom the clear Book was revealed.

In this chapter, we present a methodological vision that takes us a step deeper into the realm of Qur'anic contemplation, moving from viewing Arabic letters as sounds that are spoken and symbols that are written, to delving into their meanings. **"Names of the letters"** The letters "A, B, C..." themselves serve as fundamental units and keys to understanding the profound structure of God's Holy Book and its timeless messages. It is an invitation to explore the "jurisprudence of the Qur'anic Arabic language" in its origin and foundation.

Why the names of the letters? And what is the secret behind this emphasis?

The Holy Quran is not merely words to be recited, but rather it is "the best of narratives, a Book consistent in its themes and oft-repeated" (Az-Zumar: 23), a divine linguistic and epistemological structure, "a Book whose verses are perfected and then explained in detail from One Who is All-Wise and All-Aware" (Hud: 1). This

perfection and detail necessitate that every element in it, however subtle it may seem, has its function and purpose, including the letters that are the first building blocks of this miraculous structure.

- **The letter as a unit of meaning in the Quran:** Unlike human languages where the word is the primary unit of meaning, the "eloquent language of the Qur'an" seems to deal with **The letter** as a primary unit carrying meaning and significance. This fact is clearly manifested in **Disconnected letters** These letters, which begin some of the noble chapters of the Quran, such as Alif Lam Mim, Ha Mim, Nun. By the pen and what they write (Al-Qalam 1), and Sad. By the Quran full of remembrance (Sad 1). These letters, spoken individually in revelation, stand as evidence that letters possess a semantic value that transcends mere sound, a value that may become more profoundly apparent when considering... **His name** What distinguishes it.
- **Origin of the name and the teachings of Adam:** We may find a subtle indication of this principle in the Almighty's saying: "**And He taught Adam all the names.**" "Al-Baqarah: 31". If the names that God taught our father Adam are the essence of knowledge of the things named and their realities, then perhaps He also taught him the origins of the "names of letters" which are the basis of explanation and expression of these realities, which makes the vocabulary of the Qur'an innate, reflecting the essence of things, not merely human conventions.
- **The need for deeper reflection:** God's command to reflect "**Do they not then reflect upon the Qur'an, or are there locks upon their hearts?**" "Muhammad: 24" is a continuous call that is not limited to one era over another. In a time when knowledge has become intertwined and challenges have increased, delving into the deeper layers of meaning, including the connotations of the names of the letters, becomes a necessity to uncover new Qur'anic treasures and to respond to the questions of the age with the light of revelation.

Proposed methodology for contemplation: Quranic, linguistic, integrative

To explore this rich world, we rely on an integrated methodology based on the following principles:

1. The Quran is the source and the arbiter: starting from the certainty that the Quran is the supreme reference and the decisive arbiter. It reveals its secrets itself to those who contemplate it sincerely, and it is preserved from any falsehood: "Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a Wise, Praiseworthy One" (Fussilat 42). Any interpretation of the meaning of a single letter must be presented to the entire Quranic system to verify its consistency.
2. **Deep reflection and text structure:** The belief that the Quran, with its divinely inspired and eloquent language, employs profound structures and symbolic meanings that transcend superficial understanding. The required contemplation delves into these structures, recognizing that reducing the Quran to a literal, materialistic interpretation would deprive the text of much of its richness and depth, while being wary of extremism.
3. **The Beautiful Names of God as a reference for essential meanings:** familiarity with "**The Most Beautiful Names**" "**Al-A'raf: 180**" as a reference for understanding the universal meanings and higher attributes that may be reflected in the connotations of the names of the letters, as they are manifestations of those names and attributes in the world of expression.
4. **Language as a tool for revealing structure:** Utilizing the sciences of the Arabic language (phonetics, morphology, syntax, and even the shape and name of the letter) as tools that help to uncover the possible structural and semantic links between the name of the letter, its sound, its shape, and its Qur'anic and contextual meaning.
5. **"The double hemispheres" as structural keys:** Starting from a special reflection on the words of God Almighty "**And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an.**" "**Al-Hijr: 87**". The "Mathani" here may represent "along with other meanings" the basic structural rules or the interacting letter pairs that form the structure of

meaning in the Qur'an, the uncovering of which requires special contemplation in which the ambiguous is referred back to the clear.

6. **Scientific humility and faith in the unseen:** Starting from the premise of acknowledging the sanctity and greatness of the text, and dealing with it with the humility of a researcher and the faith of one who submits to the unseen. **"Those who believe in the unseen"** "Al-Baqarah: 3", without claiming to possess the absolute truth or imposing arbitrary interpretations.

Our goal:

Our ultimate aim is to open a new window onto the vast ocean of the Quran, offering the reader additional tools to help them discover deeper layers of meaning, and to increase their reverence for God's word and their understanding of its structural and semantic miracle. This is not an alternative interpretation, but rather an invitation to richer contemplation and a more comprehensive understanding, inspiring further research into the "jurisprudence of the Arabic language in the Quran," and bringing us closer to understanding letters as symbols bearing cosmic and Quranic secrets befitting the word of the Creator of the universe. And God is the One who guides to the right path.

2.3.1 The letter Alif "أ" and its name : "ألف" the principle of existence, the axis of unity, and the beacon of righteousness

introduction:

The letter Alif, the opening letter of the alphabet and the starting point of the clear Arabic language, is not merely the first letter in terms of number, but the original source in symbolism and meaning. In its straightness and apparent simplicity, it holds the secrets of beginning and unity, and in its name, "Alif," lies the key to intimacy and connection. It is the letter in which the Greatest Name of God is manifested, and upon which the structure of the word and its meaning are founded. By contemplating its manifestations in the Holy Quran, reflecting on its connection to

the Beautiful Names of God, and delving into its linguistic and cultural characteristics, we discover the dimensions of this pivotal letter.

"A" The basic "Quranic and cosmic" connotations:

1. The principle of beginning and origin:

- **tee:**Being the first, the letter Alif represents the initial spark, the absolute beginning preceded by nothingness and followed by existence. It is the origin from which all other letters and meanings branch out.
- **Divine primacy manifested:**His name is closely linked to the name of God."**the first**"He who has nothing before Him, He is the originator and the beginning of all existence.
- **The beginning of revelation and creation:**It is the letter with which the divine command to read began.**Read**The beginning of the revelation of the greatest message. It also opens the words of creation, such as"**Began**".
- **Starting and establishing energy:**The letter A carries the energy of beginning, launching, establishing, and the initial continuity upon which what comes after is built.

2. The axis of unity and uniqueness:

- **Symbol of Unity:**Its single, straight shape "A", which does not accept division or composition in itself, is the strongest visual symbol of God's oneness and uniqueness.
- **Echo of Sunday:**It resonates in the word"**One**"**"Say, He is God, the One,"** emphasizing the one divine essence that is free from any partner or equal.
- **The single origin of multiplicity:**It represents the single origin from which, despite its simplicity, all the multiplicity and diversity in the world of letters, words and existence branches out.

3. The secret to intimacy and connection:

- **The linguistic root:**"ء ل ف" Its name "Alif" comes from the root meaning familiarity, gathering, composition, connection, and unity.

This gives Alif a dimension that connects beings, unites hearts, and links the created with the Creator.

- **Original link:**It may symbolize the original, innate connection with God, or the power of the word—which often begins with the letter A in its root—to unite disparate elements. (Verse)**And He united their hearts.**"Al-Anfal: 63" embodies the power of this composition.
- **The name of God has arrived:**The definite article "Allah" forms the definite article that indicates totality and perfection, and the letter "alif" here is the starting point and connection to this exalted self.

4. The axis of integrity and steadfastness:

- **The embodiment of integrity:**Its straight, vertical shape "A" represents uprightness on the right path, steadfastness on principle, and proceeding in the right way."**The Straight Path**"Without tilt or distortion.
- **The symbol of the pen and the covenant:**Its shape may symbolize the pen with which the covenant and pledge are written, or the covenant itself, which requires integrity and loyalty.
- **Steadfastness and stability:**His energy carries the meaning of stability and permanence as opposed to hesitation and turmoil.

5. After elevation and sublimity:

- **Indication of elevation:**Its vertical extension suggests height, loftiness, sublimity, and looking upwards.
- **Divine manifestation:**It is associated with the name of God "**Al-Ali**" and "**The Exalted**" Indicative of the sublimity and transcendence of the divine self.
- **The link between heaven and earth:**It may represent the connecting line between the world of command and the world of creation.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- **The glottal stop:** "أ" A stop/explosive laryngeal sound, representing the beginning of speech and the starting point of the voice from the deepest point in the throat.
 - **The letter "ا" is a long vowel:** The guttural air sound, the simplest and purest of the vocal sounds, depends on simply opening the airway and extending the breath, symbolizing extension, infinity and vastness.
2. **The grammatical and linguistic role:** It is highly multifunctional, as it is a connecting and separating hamza, a lengthening letter, a first-person pronoun, a vocative particle, an interrogative particle, a comparative particle, "أفعل" and it is included in the composition of many morphological tools and formulas.
 3. **Form and writing:** The simplest form of the letter is a "straight line," making it a visual basis and a point of reference. The shape of the hamza and the variety of its positions ("أ، إ، ؤ، ئ، ء") give it flexibility in expressing different functions.
 4. **Cultural and symbolic manifestations:**
 - **Number 1:** It represents absolute unity, the beginning, and uniqueness.
 - **The numerical value of "Al-Jamal":** Its basic value is "1". "The value 1000 mentioned in the original text is non-standard in common abjad numerology, and may be related to a special system or symbolic interpretation of the multiplicity emanating from the one, and needs its source."
 - **Visual symbolism:** Its uprightness and height visually link it to the upright human figure, the towering tree, or the Pharaonic obelisk as a symbol of eternity, unity, and height.
 5. **In nouns and verbs:** It begins with names that have strong connotations such as "Ahmad" "Al-Hamd", "Aman" "Security and Tranquility", and verbs that indicate beginning, taking and giving "took", "gave".
 6. **In poetry:** It has a pivotal role in weight and rhyme: "the alif of release, the alif of connection, the rhyme letter".

a summary:

The letter Alif, by its very name "Alif," is the first letter in both form and meaning. It is the principle of existence, the symbol of absolute unity, and the axis of uprightness and sublimity. It is the key to intimacy and connection, and the starting point of word and thought. It is manifested in the Most Beautiful Names of God, which denote primacy, oneness, and sublimity. With its simple, straight form and its fundamental, elongated sound, Alif represents the foundation upon which every linguistic and existential structure rests, and the beacon that guides us to the One Origin.

2.3.2 The letter "B" and its name "Baa": the gateway to beginning, the sea of blessing, and the isthmus of connection

introduction:

The letter Baa, though the second letter in the Arabic alphabet, holds within it the secret of true beginnings. It is the gateway to the worlds and the key to seeking the Creator's help at every undertaking. It is the letter of blessing and growth, closeness and connection. Its dot below is like the secret of existence, and its connected form is like a bridge of passage. By contemplating its manifestations in the Holy Quran, reflecting on the Beautiful Names of God, and delving into its linguistic and cultural characteristics, we discover the dimensions of this foundational letter.

"A" The basic "Quranic and cosmic" connotations:

1. The gateway to beginning and seeking help: "The Basmala" (saying "In the name of God, the Most Gracious, the Most Merciful").
 - **Key to the Quran:** The greatest manifestations of the letter B lie in **In the name of God...** It is not just an introduction, but it is **Permission to enter** To the sanctuary of the divine text, and a request **Blessing** Good luck.
 - **Help and strength:** The letter "ba" here signifies "the ba of seeking help," meaning that every action and every word begins, is completed, and is perfected only by the power of God and in His name. It is an acknowledgment of one's own poverty and divine richness.

- **The actual starting point:** While the letter Alif represents the absolute beginning or origin, the letter Ba represents the actual starting point in the world of creation, action, and responsibility.
2. A symbol of creation, formation, and manifestation:
- **From nothingness to existence:** The letter "ba" is associated with the act of creating and revealing, and transferring something from hiddenness or latency to the world of witnessing.
 - **The Originator and Creator:** This is manifested in the name of God "**Al-Badi**" "The Creator without precedent" and the act "**overland**" "Meaning, created and brought into existence."
 - **Construction and establishment:** word "**building**" It reflects the meaning of establishment and construction that begins with the letter B.
3. A sea of blessing, growth, and increase:
- **Bringing blessings:** Beginning with the name of God "with the letter B" is an invocation for divine blessing.
 - **Growth and increase:** Words like "**pond**", "**congrats**", **Blessed** "He who is exalted and whose goodness is abundant" all emphasize the meaning of increase and growth associated with the letter "baa".
 - **Generosity in giving:** God's name "**The Expander**" He expands sustenance and goodness, and the letter "ba" here is as if it is the beginning of this expansion and abundance.
4. The isthmus of connection, proximity, and attachment:
- **The meaning of proximity:** As a preposition, the letter) ب (ba) indicates attachment, proximity, and accompaniment.
 - **Spiritual connection:** This connection is manifested in the servant's closeness to his Lord through seeking His help, and God's closeness to him through His mercy and companionship. "Indeed, God **with** The patient ones - "with" begins with the letter "meem" but the letter "baa" is an essential tool for achieving this companionship."

- **Crossing and moving:**The letter B may represent the point of crossing or connection between two states or places.
- 5. Statement, announcement, and good news:
 - **Showing the truth:**The letter "baa" appears in the functions of explanation, revelation, and demonstration.**between"**, statement".
 - **Message forwarding:**It is mentioned in the words of prophecy and communication.**news**Prophethuman"Evangelists."
- 6. Trials and tribulations:
 - **Universal year:**The beginning of life in this world is associated with hardship and trials, and the word"**A calamity**"It begins with the letter B.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - A labial sound "in which the lips participate", a stop/explosive "the air is trapped and then released", a voiced "with which the vocal cords vibrate".
 - **The explosion and the beginning:**Its explosive nature suits the meaning of a sudden beginning and launch.
2. The grammatical and linguistic role:
 - **A preposition with multiple meanings:**Among the most frequently used and versatile prepositions are those indicating "assistance, attachment, causality, circumstance, oath, accompaniment, transitivity, contrast, and emphasis/increase." This diversity reflects their central role in connecting elements.
3. The shape and writing are:"ب، ٲ، ٲ، ب"
 - **The pot and the point:**The horizontal or vessel-shaped shape rests on a single point beneath it. This vessel may symbolize containment, and the bottom point is its defining characteristic.
 - Interpretations of the point:
 - **Starting point:**It is the origin from which the line originates, "the letter/existence".

- **The hidden secret:**The hidden point beneath the apparent.
- **center of gravity:**The point on which the letter rests.
- **The epistemological point:**Referring to the saying of Imam Ali (may God be pleased with him) about the point as a comprehensive source of knowledge.

4. Cultural and symbolic manifestations:

- **Number 2 "The Sentences":**Duality, or pairing, represents the relationship between two parties.
- **The gate and the door:**A symbol of entrance, passage, and beginning.
- **the sea:**A symbol of depth, breadth, goodness, and sometimes danger.
- **the house:**A symbol of stability and belonging.

5. **In Islamic philosophy:**The dot under the letter B has profound interpretations related to the starting point of creation or the hidden divine knowledge.

a summary:

The letter Baa, the gateway to the Basmala and the true starting point, is an ocean of meanings overflowing with blessing, creation, and connection. It draws its strength from seeking God's help and links the created to the Creator. It represents emergence after latency, growth after seeding, and closeness after distance. The beautiful names of God are manifested within it, such as Al-Badi' (The Originator), Al-Basit (The Expander), and Al-Barr (The Beneficent). Its lower point is the secret of its existence and the center of its launch, and its shape is a vessel that embraces beginnings and connects worlds. It is the letter of action, creation, and divine blessing.

2.3.3 The letter "T" and its name "Taa": the antidote of repentance, the crown of perfection, and the shield of piety

introduction:

The letter Tā', the third letter of the Arabic alphabet, is characterized by its softness and lightness compared to its stronger counterparts like Ṭā', yet it possesses a high

degree of dynamism and the ability to express transformation, completeness, and awareness. It is the elixir of repentance that returns the servant to his Lord, the crown of perfection that adorns deeds and blessings, and the shield of piety that protects against error. It is a letter that interacts with time and with the human self in its pursuit of perfection and return. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting on the Beautiful Names of God, and analyzing its name and form.

"A" The basic "Quranic and cosmic" connotations:

1. Repentance and return: "The essence of transformation":
 - **Conscious return:** The most prominent meaning of the letter "T" is repentance. **Heat** "He repents, repentance," which is not merely regret, but a conscious and positive return to God after a period of separation or negligence.
 - **God's continued acceptance:** This is manifested in the name of God **"The Repentant"** He accepts His servant's repentance time and again and opens the doors of return for him, thus emphasizing the dynamic and continuous nature of this relationship. The letter "T" here symbolizes this renewed relationship.
 - **Abandonment and adornment:** Repentance often involves abandoning something (the letter "T" is used here) and adopting its opposite, which is the essence of the transformation represented by the letter "T".
2. Perfection and completion, "the ultimate goal":
 - **Reaching the goal:** The letter "T" is associated with completing and perfecting something until it reaches its goal. **Complete** "Perfect," as in the completion of the blessing and the perfection of the religion.
 - **Completion after deficiency:** It represents reaching the optimal or complete state after a stage of formation or deficiency.
3. Recitation and following are the "connection of revelation":
 - **Continuous reading:** an act **"Tala"** Reading means following, understanding, and reflecting upon its teachings, not merely reciting

them. Reciting the Quran means walking in accordance with its guidance.

- **Contact the message:**The letter “T” here symbolizes continuous connection with divine revelation and message, and following it.
4. Piety and protection are the "shield of the believer":
- **Caution and awareness:**Piety (from the root وقى with the letter ت for compliance or effort) is a state of vigilance, awareness, and constant caution to protect oneself from what harms one and angers God.
 - **Protective shield:**The letter “T” in piety represents the shield that protects its owner from falling into forbidden acts.
5. Sequence and progression: "The fabric of time":
- **Succession:**The letter "taa" appears in contexts of sequence and succession.**Follow**This reflects the flow of time, the succession of events, and the sequence of causes and effects.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - A voiceless, alveolar, stop/plosive sound (the vocal cords do not vibrate). It is the counterpart of the voiceless, slurred /d/.
 - **Lightness and whispering:**His whispered voice may suggest gentleness or inner work such as "repentance and piety" that does not require speaking aloud.
2. The grammatical and linguistic role:
 - **Feminine marker:**The closed ta (ة) 'and the silent open ta' at the end of the past tense verb are two basic signs of femininity.
 - **Pronouns of address and speaker:**The past tense verbs "ta, ti, tu, tam, tann" and the present tense prefix for the second and third person feminine singular "t". The letter "ta" makes it a pivotal letter in expressing oneself and interacting with others.
 - **Oath:**The letter “ta” of the oath “Tallah”, which is used less than the letters “waw” and “ba”.
3. The form and writing: "ت، تة، تة/ة"

- **The basic shape is the "pot":** It is similar to the letter "ba" in that it is an open container for receiving.
- **The two top points:** They are the secret to his distinction. They symbolize:
 - **Duality:** They strongly indicate duality and opposition: "apparent/hidden, abandonment/adornment, fear/hope, this world/the hereafter".
 - **Awareness and vigilance:** As if they were two open eyes watching and warning, "associated with piety".
 - **Emphasis and repetition:** It may indicate the repetition or emphasis of the action.

4. Cultural and symbolic manifestations:

- **Crown:** A symbol of completeness, perfection, and sovereignty.
- **Soil and repentance:** The root "T W B" is close to "T R B", and returning to God is like returning to the dust of origin and humility.
- **Dates:** It begins with the letter T, a symbol of food and blessing in Arab culture.

a summary:

The letter "T," by its very name "Taa," is the letter of transformation and renewal through **Repentance** Accepted by God **The repentant** It is a symbol **For completeness and perfection** In blessings and deeds. And it is a guide. **Following and reciting** For the guidance of God, and a shield **Piety** The protective one. Its two upper dots symbolize duality, awareness, and receptivity. It is a letter that represents the continuous dynamism in the relationship between man and his Lord, and his striving towards perfection and return to the pure origin.

2.3.4 The letter "Thaa (ث)" and its name: seeds of steadfastness, fruits of abundance, and reward.

introduction:

The letter Thaa, the fourth letter of the Arabic alphabet, is distinguished by its fricative sound and the three dots that adorn it. It is not merely an alternative to

Seen or Taa, but carries a special semantic charge linked to profound stability, the abundance resulting from this stability, and reward as a firm recompense. It is a letter that combines inner stability with outer expansion, between the steadfast seed and the spreading fruit. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting on the Beautiful Names of God, and analyzing its name, form, and characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Steadfastness and firmness – “deeply rooted”:
 - **Essential meaning:**The basic meaning of the letter "thaa" is stability, permanence, and firmness in place, position, or belief.**Registration**"To prove, to fix, to stabilize."
 - **The established saying:**God strengthens the believers**With firm words**It is the word of monotheism and unshakeable truth.
 - Divine steadfastness: God is the source of steadfastness for believers in the face of challenges. “And their only statement was, ‘Our Lord, forgive us our sins and our transgressions, and make our feet firm...’” (Al Imran 3:147). Steadfastness here is both a supplication and a goal.
2. Abundance and widespread availability are "ripe fruits":
 - **Reproduction and abundance:**The letter "thaa" carries the meaning of abundance, multiplicity, spread, and plenty. And if the word "**a lot**"It begins with the letter K, but its root "Kathaar" includes the letter Thaa, which suggests that they are related.
 - **Broadcasting and Dispersing:**The verb "**broadcast**" "B TH TH" means spreading and dispersing in abundance, where the letter B “beginning and appearance” is combined with the letter TH “abundance and spread”.
 - **Gathering after separation: "The two garments":**The verb "**Proof**"It means to return and gather, and from it comes "al-mathaba," meaning "a place where people gather and repeatedly return to." This suggests that a large number may arise from gathering after dispersal or repeated returns.

3. Reward and punishment: a constant harvest.

- **The established result:** Reward is the deserved and constant recompense for work; it does not change or disappear easily. "**Reward**" And "reward" is associated with the eternal divine recompense.
- **Persistence in work:** The entitlement to reward is linked to perseverance in good deeds and faith.

4. Weight and material and moral impact:

- **The lasting impact:** The letter "thaa" may carry a meaning that has weight or a lasting, tangible, or perceptible effect, such as "**furniture**" "Relatively permanent and stable household goods" "**The burdens of the earth**" "What is within it of treasures or what it will bear on the Day of Resurrection." "**You have inflicted heavy losses upon them**" "Inflicting severe and lasting injuries."

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A voiceless, fricative, alveolar sound. It is produced by the tip of the tongue against the edges of the upper incisors, "like the letter 'dhal' but voiceless."
- **Looseness and diffusion:** Its fricative, soft sound, in which breath and sound flow, is appropriate to the meaning of diffusion and broadcasting, unlike the explosive "t".

2. The grammatical and linguistic role:

- **Part of the root:** It is included in the structure of roots that indicate stability, abundance, weight, and impact.
- **Distinguishing the meaning:** It distinguishes words from others that may share some letters with them, such as: "thabat / sabbat, kathir / kasir".

3. The shape and writing are: "ث، ذ، ش، ط"

- **The basic shape is the "pot":** The letters ب and ت resemble each other in their basic form, which suggests a base and a container.

- **The three top points:** This is the secret to its visual appeal. It clearly symbolizes:
 - **Abundance and multiplicity:** The greater number of dots of the letters B and T visually embodies the meaning of abundance, proliferation, and spread.
 - **Confirmed stability:** The number 3 symbolizes stability and confirmation, "three times for confirmation," as if the dots confirm the letter and its meaning.
 - **Integration "maybe":** It may refer to the integration of three elements or dimensions.
- 4. Cultural and symbolic manifestations:
 - **Number 500 "Al-Jumal":** A large numerical value that supports the meaning of abundance and plenty.
 - **The fruits:** It begins with the letter "Thaa," and it is the product and fruit of effort and perseverance.
 - **The garment:** It begins with the letter "Thaa," which means something that is concealed and remains with a person.
- 5. **In literature:** It is used to express stability, abundance, or for its distinctive sound.

a summary:

The letter Thaa, with its name "Thaa", is a letter whose roots lie in **Steadfastness** And it is firmly rooted, but at the same time it extends its branches to bear fruit. **The abundance** And the spread. It symbolizes lasting retribution. **and reward** The deserving. Its three dots are a visual embodiment of this abundance and a symbol of affirming permanence. With its soft, spreading sound and its firm shape, the letter "Thaa" connects the steadfast seed with the proliferating fruit, and the diligent work with its lasting reward.

2.3.5 The letter) "ج" jeem) and its name: the allure of gathering, the majesty of beauty, and the struggle of the limbs

The letter) "ج" jeem) and its name: the allure of gathering, the majesty of beauty, and the striving of movement

introduction:

The letter Jim, the fifth letter of the Arabic alphabet, is distinguished by its strength and its distinctive palatal articulation, which combines intensity and softness. It is the letter of attraction that unites disparate elements, the essence of beauty manifested in creation, and the power of limbs exerted in effort and striving. It is the letter of purposeful movement towards a noble goal. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting upon the Beautiful Names of God, and analyzing its name, form, and characteristics.

The letter "A (إ) "has fundamental connotations; it is the letter of attraction that unites disparate elements, the majesty that manifests in beauty and perfection, and the struggle that represents purposeful movement towards a noble goal. It is a compound letter that carries within it both Quranic and cosmic meanings.

1. Gathering and meeting "the axis of unity":

- **Inclusion and encompassing:**The basic meaning of the letter "ج" is to gather and bring together scattered things.**Plural**All of them, collectively, encompass meanings that are complementary and sometimes contradictory. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting on the beautiful names of God, and analyzing its name, form, and attributes.

"Yin". It is the unifying force that brings together multiplicity into oneness.

Friday:The Day of Resurrection, when the first and the last will be gathered for reckoning.

The mosque:The most beautiful name of God that unites and brings together all of creation.

2.a. "Basic Meanings (Quranic and Cosmic):"

1. The summation and encompassing of "the force of attraction":
 - **Central meaning:**The basic meaning of the letter "ج" is "to gather, to include, and to contain."**Plural**All of them,**Paradise and beauty are the "ultimate pursuit":**
 - **Dar Al-Naeem: heaven**It begins with the letter J, and it is the abode of gathering for the believers in the best form and the most complete bliss.
 - Beauty and splendor: beauty is a collective, all together.
 - **Friday:**The Day of Resurrection is the day when God gathers the first and the last, and the letter "J" is a symbol of this great gathering.
 - **Universal gravity:**The letter "J" may represent the universal force of attraction that unites, and beauty is manifested in this letter. God is beautiful and loves beauty, and His creation is characterized by beauty and perfection.
 - **The reward is beautiful:**The letter Jim is associated with good reward and beautiful recompense for faith and good deeds.
2. The celestial bodies or elements together.
 - **The comprehensive manifestation:**This meaning is manifested in the name of God "**The Mosque**".
3. Paradise, beauty, and majesty – the ultimate perfection:
 - Dar Al-Naeem: Jihad, effort, and struggle – a purposeful movement:
 - **Do your best: jihad**It is to exert maximum effort and energy for the sake of God, whether with one's life, money, or words.
 - **heaven**The abode of eternity and bliss begins with the letter J, and it is a place where good people gather in the most beautiful form.
 - **Goodness and perfection:**The letter "J" is associated with beauty and attractiveness.**Beautiful**As an attribute of God," and with the majesty and greatness of the scene, jihad requires strength, determination, perseverance, and facing difficulties.
 - **Movement towards the goal:**The gym here represents positive, purposeful movement aimed at achieving a noble goal.

4. Argument and debate "confrontation" in the name of God "**Galilee**".
 - **Good reward:** The letter Jim represents the beautiful reward for faith and good deeds.
5. Jihad, struggle, and movement: "The dynamics of striving":
 - **Discussion and argumentation:** Argumentation is the use of reasoning and evidence in a debate to prove the truth or refute falsehood.
 - **The confrontation:** The debate may involve some kind of intellectual confrontation. **jihad** It is the exertion of effort and energy in the cause of God, and it includes the meaning of movement, hardship, and striving towards a goal.
 - **Purposeful movement:** It is not just a random movement, but a movement directed towards a noble goal.
 - Verbal.
6. Making, creating, and forming:
 - **The act of creation:** The verb "**make**" It means creation, making, transforming, and designating, and it is a fundamental divine act in the formation and organization of the universe.
7. "**Confrontation and challenge**: Jihad may involve facing difficulties, challenges, and enemies.
8. Making, creating, and forming – the act of bringing into existence:
 - **Creation and appreciation:** The verb "**make**" It means flow and stream:
 - **Continuous movement:** Words like "**It happened**" It indicates continuous movement and flow, "like water or a ship".

"B" Additional linguistic and cultural insights:

1. "The sound properties of creation, finding, designation, and transformation are fundamental divine acts in assessing matters and forming things."
2. Debate, argument, and confrontation: "The arena of thought":
 - **Discussion and argumentation:** The gym is associated with seriousness:
 - A palatal/stalactite sound, a voiced fricative. It is produced by the middle of the tongue against the hard palate. Its sound combines the

cessation of air (like a stasis) and the flow of air (like a fricative), and is associated with discussion, argumentation, and proof. **Argued** "An argument."

- **Intellectual confrontation:** It represents the arena of intellectual and verbal conflict to demonstrate the truth.
- 3. Flow and movement: "the movement of life":
 - **Power and clarity:** His booming voice gives him strength and clarity.
- 4. The grammatical and linguistic role:
 - **Part of the root:** It is involved in the composition of many important roots that indicate gathering, movement, beauty, seriousness, and making.
- 5. The shape and writing are: "ج، ج، ج، ج"
 - **The curved head:** It suggests containment, inclusion, and gathering under one umbrella.
 - **Continuous movement:** It is related to the meaning of continuous flow, like the flow of rivers and ships in their courses. **It happened** "It's happening."

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - **The inner point, "the abdomen":** It is the secret and center of the gym. It symbolizes:
 - **The sum total:** The point around which the meeting takes place, or which represents the essence of the whole thing.
 - *The inner mA* palatal/stalagmite sound, a "compound" fricative "sound," voiced. It combines the explosive quality "like a stop" and the fricative quality "like a fricative." It is produced from the middle of the tongue.
 - **Strength and unity:** His voice: the inner secret or beating heart of the group.
 - **tee:** It could be the point from which the movement or effort begins.

- **Dynamics:**The letter's form has fluidity and movement, especially when connected. The combination gives it strength and power that correspond to the meaning of unity and strength, such as "jihad, the mighty one."
- 2. The grammatical and linguistic role:
 - **Part of the root:**It is involved in the formation of many important roots that indicate plurality
- 3. Cultural and symbolic manifestations:
 - **The mountain:**A symbol of stability and loftiness.
 - **The sentence:**A symbol of patience and endurance.
 - **Generosity:**Generosity and giving.
- 4. "In proverbs and sayings, beauty, movement, and making."
- 5. The form and writing are:"ج، ج، ج، ج"
- **The curved head:**It suggests inclusion, containment, and gathering, like the crescent moon that surrounds: it appears frequently in proverbs that reflect collective wisdom and shared experiences.

a summary:

The letter) "ج" jeem), by its name) "ج" jeem), is a letter**Collection**He who unites the disparate, and is manifest in the name of God"

The inner point, "the abdomen":It represents the center or essence around which the group revolves, or the secret hidden within, or the point of balance.

Fluidity and dynamism:The overall shape has a smooth, flowing appearance, and it is a source.**beauty**And Baha'u'llah and the beginning**heaven**It is the driving force towards**jihad**Effort was exerted, and a tool**The argument**By argument. The act represents**dung beetle**And the divine formation. Its curved shape with its point of movement and flow.

4. Cultural and symbolic manifestations:

The sentence:A symbol of patience, endurance, and strength.

The mountain:A symbol of stability, greatness, and steadfastness.

The body:It embodies the meaning of gathering around a center, and its powerful

sound reflects willpower and purposeful action. It is a letter of unity, integration, beauty, and earnest striving.

2.3.6 The letter) "ح" Haa) and its name: the reality of life, the wisdom of truth, and the fervor of love.

introduction:

The letter Ḥā', the sixth letter of the Arabic alphabet, is a guttural letter that breathes life, speaks wisdom, and pulsates with love. It is a letter of vastness and purity, its distinction not defined by a dot, but by its pure essence. It represents the reality of existence, the wisdom of divine providence, and the warmth of closeness. By contemplating its manifestations in the Holy Quran, reflecting on the Beautiful Names of God, and delving into its linguistic and cultural characteristics, we explore the dimensions of this essential letter.

"A" The basic "Quranic and cosmic" connotations:

1. The reality of life and the pulse of existence "Hayat":
 - **The essence of existence:**The letter H is the heart of the word "**life**" And everything that branches out from it. **alive**"He gives life, the living." It represents pulse, growth, movement, and everything that is against decay and stagnation. God is "**The neighborhood**"The source of all life.
 - The source of life: water, the basis of all living things, is related to this meaning: {And We made from water every living thing}.
 - **Heat and warmth:**The sound of the letter H has a kind of warmth coming from the throat, which may symbolize the warmth and flow of life.
 - The wisdom of truth and the foundation of governance:
 - **The fountain of wisdom: "Wisdom"**It means putting things in their proper place, and it is related to the letter H. God is "**The Wise**

One"And whoever is given wisdom has certainly been given much good.

- **The manifestation of truth: "The right"**The steadfast and certain is one of God's names and a description of His word and religion. The letter "H" here represents the unchanging, unwavering truth.
- **Basis of the ruling: "The Verdict"**"Ruler" and "wise man" both share this root, as correct judgment is based on wisdom and truth.

2. The fever of love, praise, and mercy:

- **The core of love: "love"**And love is centered around the letter H. It is the force of attraction, harmony, and inclination of the heart, whether it is love for God or love between His creation.
- **Echo of praise: "Praise be to God"**The beautiful and pure praise of God, with which the Quran begins "Al-Fatihah," springs from a living heart aware of God's greatness and blessings. God is "**Al-Hamid**".
- **The heart of mercy:**Mercy, with its two roots "Rahman, Rahim", shares the letter H, as if H is the warm essence of the vast divine mercy.
- **The spirit of the dream: "The Dream"**Patience and self-control are fundamental attributes of God.**The patient one**"And for the righteous, and it springs from a broad and wise heart."

3. Preservation and protection:

- **Security and maintenance: "Save"**It means maintenance and security, and God is "**The Preserver**"The one who preserves the universe and its servants. "The letter ط is also close in this phonetic meaning".

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A guttural, fricative, voiceless sound. It comes from the middle of the throat, "deeper than the letter 'h' and closer to the letter 'kh'".
- **The voice of the soul and life:**Its whispered, fricative sound is similar to the sound of breathing, a symbol of the continuation of life.

- **Warmth and clarity:** It has a relative clarity and purity compared to the letters ح and غ with a warmth that suggests life and closeness.
2. The grammatical and linguistic role:
- **Original letter:** It is involved in the formation of basic linguistic roots that indicate pivotal meanings such as life, truth, love, praise, wisdom, and preservation.
 - **Phonetic discrimination:** It clearly distinguishes meanings from letters that are close to it in articulation or quality, such as the letters haa, khaa, and ain.
3. The shape and writing are: "ح، ح، ح، ح"
- **The empty open form:** It resembles the letters ج and خ but it is unique in that it lacks dots. This space or openness symbolizes:
 - **Absolute purity and clarity:** There is no flaw or limit to it. It represents pure essence and abstract truth.
 - **Capacity and containment:** The open shape seems to embrace and contain "life and mercy".
 - **Simplicity and naturalness:** It returns to the original simplicity before the dotted definition.
4. Cultural and symbolic manifestations:
- **Hajj:** The journey to the Sacred House (Kaaba) is a symbol of monotheism, returning to one's origins, and purification.
 - **Freedom:** A fundamental value sought by the living soul.
 - **The fortress:** A symbol of protection and security.
5. **In philosophy and mysticism:** The letter H is seen as a letter that represents the reality of life and the divine existence that pervades the universe, and the essence of divine love.

a summary:

The letter H, named "Haa", is a letter **life** The pulsating one, and **Wisdom** Adult, **Right** The constant, **love** The net, **Praise be to God** The Pure. Its meanings are powerfully manifested in the Beautiful Names of God such as "The Living," "The Wise," "The Forbearing," and "The Truth." Its open, dotless form is a

symbol. **For spaciousness, purity, clarity, and authentic essence** His warm, guttural voice is like the whisper of life and the pulse of existence. It is a letter that carries within it the deepest truths of human and cosmic existence and their relationship to the Creator.

2.3.7 The letter "Kha (خ)" and its name "Khaa : (خاء)" creation and concealment, goodness and choice

introduction:

The letter Kha, the seventh letter of the Arabic alphabet, is a voiceless, guttural fricative, distinguished by its dotted upper letter and its sound, which combines subtlety and clarity. It is a letter associated with the divine act of creation, with inherent and chosen goodness, and with the transition from one state to another. However, it also carries connotations of the hidden and the unseen. It is the letter of formation and selection, of the manifest and the concealed. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting upon the Beautiful Names of God, and analyzing its name, form, and characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Creation and Origination: "The Secret of Creation"
 - **The act of divine creation:** The most central meaning of the letter "kh" is "**Creation**" And creation from nothing, or estimation and depiction. **Creation creates creator** God is the sole Creator.
 - **Stages of creation:** The letter may refer to the process of creation in its stages, from concealment to manifestation.
2. Good and choice: "The balance of value":
 - **Benefit and righteousness:** The letter "Kha" is the beginning of the word "**goodness**" It is that which is beneficial, useful, and good, as opposed to evil.
 - **Discrimination and selection:** Goodness is linked to action "**choice**" Divine selection. God chooses what is best for His servants, and He creates things and chooses their functions. **And your Lord creates what He wills and chooses..**

- **fork:**The letter Kha represents the point of choice between the path of good and the path of evil.
- 3. Exit and separation: "Transition dynamics"
 - **Inside out:**The letter "kh" indicates "**Exit**"From a closed place or latent state to emergence or transition.**out**"He exits, he is expelled."
 - **The verb of separation:**Leaving implies a separation from the previous situation or previous place.
- 4. Secrecy and concealment: "Behind the veil":
 - **Knowledge of the inner workings:**The letter "Kha" is associated with what is hidden and concealed, and requires expertise to uncover. The name of God."**The Expert**"The scholar is concerned with the details and inner workings of things.
 - **Inner reverence and submission: "Humility"**A hidden state of the heart, submission and humility to God.
 - Praying in secret: "Call upon your Lord humbly and secretly."
- 5. Immortality and permanence: "The Horizon of the Hereafter":
 - **Eternal life: "Immortality"**It is the eternal abode in the bliss of Paradise or the torment of Hell.
- 6. Fear and apprehension, "awe of the heart":
 - **Fear of God: "the fear"**Fear of God is a state of the heart that motivates obedience and avoidance of sin.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - A uvular, fricative, voiceless, emphatic/high-pitched sound. It comes from the lowest part of the throat "near the uvula", and is similar to the voiceless ghayn.
 - **Friction and concealment:**Its fricative, whispered sound has a kind of obscurity or slightly muted sound compared to the letter H, which may suit the meaning of obscurity and concealment.
2. The grammatical and linguistic role:

- **Original letter:** It is involved in the composition of many important linguistic roots related to creation, goodness, going out, and concealment.
3. The form and writing: "خ، خ، خ، خ"
- **Open form:** The letters Haa and Jeem, in their basic form, are open at the bottom, suggesting spaciousness and possibility.
 - **The top point: "The secret to excellence"** This is what distinguishes it from the letters ح and ج. This dot above the letter may symbolize:
 - **Appearance or outcome:** The thing that comes out or appears as a result of creation or selection.
 - **Selection and determination:** A specific point distinguishes this letter/meaning.
 - **Upper source:** It may refer to the divine source of creation and goodness.
 - **Distinctive feature:** It is as if it is a sign of "goodness" or choice.
4. Cultural and symbolic manifestations:
- **Horses:** A symbol of goodness, strength, and speed.
 - **Bread:** A symbol of basic goodness and the strength of life.
 - **The ring:** A symbol of completion, kingship, or covenant.
5. **In philosophy:** Some may associate the letter "Kha" with creation from nothing or emergence from concealment.

a summary:

The letter "Kha," by its name "Kha," is a letter **Creation** The Divine Creator, and the Key **Good** and **choice** It represents an action **Exit** From one situation to another, and it is linked to the world **secrecy** And the inner thoughts **The expert** It also extends to refer to **Immortality** and **fear** Its open shape, with its distinctive upper point and its whispered guttural sound, embody these meanings that combine the act of creation, the value of chosen good, and the transition from concealment to manifestation (or vice versa). It is the letter of formation, choice, and hidden depth.

2.3.8 The letter "Dal" and its name "Dal": a guide to righteousness, the permanence of truth, and the Day of Judgment

introduction:

The letter Dal, the eighth letter of the Arabic alphabet, is a palatal consonant distinguished by its relative strength and unique angular shape. It is the letter of guidance and revelation, the letter of permanence that affirms continuity and permanence, and the letter of faith that represents submission and recompense. It is a letter that marks the path, affirms the immutability of truths, and reminds us of the ultimate goal. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting upon the Beautiful Names of God, and analyzing its name, form, and characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Guidance and direction: "Revealing the path":
 - **The sign and the guide:** The basic meaning of the letter is to indicate, guide, and direct. "**Dal**", "**Indicates**", "**guide**" All of these point to a sign that guides and clarifies the path or the truth. God made the sun a guide to the shadow.
 - **Revealing the meaning:** The letter D is the letter that helps in understanding things and revealing what is ambiguous.
2. Permanence and continuity: "The steadfastness of truth":
 - **Survival and stability:** The letter "dal" is associated with the meaning of permanence, continuity, and uninterruptedness, as in "**permanent**" And "Dhar".
 - **The House of Decision: "The House"** "The Hereafter or this world" is the place of residence and stability, and it carries the meaning of relative or absolute permanence.
 - **The stability of the Sunnah:** The letter Dal may refer to the permanence and stability of God's laws in the universe and in legislation.
3. Religion, reckoning, and reward are the "purpose of existence":

- **Submission and religion: "Religion"**It is the way and religion that a person follows in his relationship with his Creator, and it means submission and obedience to Him.
 - **The Day of Reckoning and Reward: "The Day of Judgment"**It is the Day of Resurrection, the Day of Reckoning and precise recompense for deeds. The name of God. **"The Judge"**The term "figurative ruler" is associated with this meaning.
 - **Debt and liability:**Religion includes the meaning of indebtedness to the "Creator" and responsibility for actions.
4. Supplication and request: "The bond of the servant":
- **Request and asylum: Prayer**It is when a servant turns to his Lord and asks for help or assistance.
 - **Call and communication:**Prayer involves the meaning of calling upon and communicating with God.
5. Entry, access, and movement:
- **Crossing inwards:**The act represents **"Entry"**The transition from outside to inside, or from one state to another.
6. Closeness and proximity:
- **Approaching:**The letter D may indicate proximity **"Dena"**And very close proximity.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - An alveolar, stop/plosive, voiced, non-emphatic sound. It is produced by the tip of the tongue with the roots of the upper incisors.
 - **Clarity and strength:**His loud, explosive voice gives it clarity and power that are appropriate to the clear meaning and decisive judgment.
2. The grammatical and linguistic role:
 - **Part of the root:**It is involved in the composition of many important roots that indicate meaning, permanence, religion, and supplication.

- **Original letter:** It is not used as an extra letter or tool often "unlike other letters".
3. The shape and writing: "د، ذ"
- **Angular shape:** The unique shape of the letter Dal resembles a right angle or a seat.
 - **The rule and stability:** The lower horizontal section provides a firm and stable base on the line, symbolizing permanence and stability of the religion.
 - **Bending and steering:** Vertical bending followed by horizontal bending may represent pausing to think and then moving forward, or pointing and indicating forward to the left.
 - **Do not contact what comes after:** Often, the signifier is not connected to what follows it, as if it represents a dividing point or a self-contained meaning.
4. Cultural and symbolic manifestations:
- **Evidence:** The guide is on the way.
 - **Shield:** A protection symbol "starting with the letter D".
 - **Blood:** The fluid of life "begins with the letter D".
5. **In literature:** It is used to express permanence, significance, or its own unique sound rhythm.

a summary:

The letter Dal, by its name "Dal", is a letter **Significance** The clear sign that guides to the truth, and a symbol **Working hours** And the steadfastness that characterizes God's laws and religion, and the appointed time **Religion** And the certain reckoning. It is manifested in the name of God, "the Judge." Its stable, angular form signifies stability and directed progress. It is a letter that marks, establishes truths, and guides towards the ultimate goal.

2.3.9 The letter) "ذ" dhal) and its name) "ذال" dhal): a remembrance that revives the self, and a taste that distinguishes things.

introduction:

The letter Dhal, the ninth letter of the Arabic alphabet, is the sister letter of Dal in form, but it is distinguished by its dot above it and its fricative, soft sound. It is the letter of remembrance that awakens the heart, the self that represents the essence of identity, the taste that bestows experience, and the discernment that establishes boundaries. It is the letter of inner awareness and personal uniqueness. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting on the Beautiful Names of God, and analyzing its name, form, and characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Remembrance, remembrance, and awareness: "The connection of the heart":
 - **Bringing the truth to light:**The central meaning of the letter "dhal" is "**The male**"In all its dimensions: remembering God with the tongue and the heart, remembering blessings and signs, preaching and admonition.**male**"Remember, remember, memory, those who remember."
 - **The Quran (the Reminder):**The Quran is the preserved reminder that reminds man of his origin and purpose.
 - **Reviving awareness:**Remembrance is what awakens consciousness from its slumber and connects the heart to its Creator. It is the intellect that remembers.
2. Self, essence, and identity: "The center of uniqueness":
 - **Self-referentiality:** word "**That**"It means the soul, essence, or inner truth of a thing or person. God knows what is in the hearts.
 - **Ownership and attributes:** word "**Dhu**" "Meaning possessor" connects the adjective to the described entity.**The Possessor of Majesty and Honor**".
 - **Uniqueness and identity:**The letter Dhal represents what distinguishes the self from others, its own identity.

3. Discrimination and identification "labeling":

- **Demonstrative pronouns:** The use of "dhal" in demonstrative pronouns **That** The words "this," "that," and "those" emphasize their role in accurately identifying and distinguishing the referred-to thing from others.

4. Taste and experience: "self-interaction":

- **Sensory and conceptual testing:** an act "**savor**" To "taste" means to experience something directly, whether it be a taste, a feeling, or a reward. The experience is linked to the self that tastes and experiences.

5. Softening and smoothing "a gentle effect":

- Taming and facilitating: In some roots, the letter "dhal" carries the meaning of taming, facilitating, and domesticating. {And We have subjected them to them, so some of them they ride and some of them they eat.} (Ya-Sin: 72)

6. Going, moving, and traveling:

- **Transition and change:** an act "**gold**" It refers to movement, transition, and change of state.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A voiced, fricative, alveolar sound. It is produced from the tip of the tongue with the edges of the upper incisors. "The same point of articulation as the letters ث and ظ, but it is voiced and thin".
- **Relative softness and whispering:** His soft, voiced tone has a flowing quality to the sound, and it is lighter and closer to a whisper than a dal, which may suit the meaning of a hidden remembrance or a gentle taste.

2. The grammatical and linguistic role:

- **Part of the root:** It is included in the structure of roots that indicate remembrance, self, taste, going, and humiliation.
- **Demonstrative pronouns:** A key component of it.

3. The shape and spelling: "ذ، ذ"

- **Basic form:** It resembles the letter D in its angle and stable base.
- **The top point is "the point of discernment and awareness":** It is what distinguishes it and gives it its unique identity. It symbolizes:
 - **Discrimination and specification:** A sign that separates and distinguishes the self or thing being referred to.
 - **Consciousness and memory:** It is as if it is the focal point of memory or the spark of "male" consciousness.
 - **The individual self:** It represents the unique identity or inner essence.

4. Cultural and symbolic manifestations:

- **Tail:** Symbol for the dependent or extension "in the animal".
- **maize:** The smallest part, a symbol of precision or the hidden thing.
- **Chin:** A distinctive part of the face.

5. In philosophy and mysticism: The letter Dhal may be linked to the knowing self, or to remembrance as a key to accessing esoteric truths.

a summary:

The letter Dhal, by its name "Dhal", is a letter **Male** Which is linked to consciousness and memory, and the letter **self** Which affirms identity and uniqueness. It represents **Discrimination** Among things and **signal** To it, and it is linked **With taste** And direct experience. Its highest point is the sign of this discernment and this awareness. It is manifested in the name of God. **"The Possessor of Majesty and Honor"** It is a letter that awakens insight, defines identity, and calls for remembering the truth and tasting the sweetness of closeness to it.

2.3.10 The letter "R" and its name "Raa": the mercy of the Lord, the foundation of vision, and the symbol of return.

introduction:

The letter R, the tenth letter of the alphabet, is a letter that dances on the tip of the tongue with its distinctive repetition, gently bending to touch the depths of meaning. It is the letter of overflowing divine mercy, all-encompassing Lordship, and

penetrating vision. It symbolizes return and repetition, elevation and ascension, contentment and stability. Its secrets are revealed by contemplating its abundant occurrences in the Holy Quran, reflecting on the Beautiful Names of God, and analyzing its name, form, and unique phonetic characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. The mercy and compassion of the Lord is a "divine outpouring":
 - **The greater meaning:**The letter R represents the pulse of divine mercy, manifested in its most beautiful form in the name of God. "**The Most Gracious, the Most Merciful**" It is a symbol of the divine gift that is vast and all-encompassing for all of creation, "the Most Gracious," and specific to the believers, "the Most Merciful." "**Compassion**" Raouf" is the intensity of this mercy.
 - **The essence of the relationship:**Compassion is the basis of the relationship between God and His creation, and between people themselves.
2. Lordship, governance, and care: "The Beneficent Sultan"
 - **The name "Lord":**The letter R is the first letter in the word "**Lord**" It refers to the owner, the master, the creator, the reformer, the manager, the educator who takes care of the affairs of his creation.
 - **Comprehensive care:**Lordship means the continuous divine care for everything, big and small, in the universe.
3. Vision and insight: "The window to perception":
 - **Sight and vision:**The letter R is the basis of the verb "**opinion**" It includes vision with the eye, vision with the heart ("insight"), opinion, and thought.
 - **Uncovering the facts:**Correct vision, both outward and inward, is the basis of knowledge, certainty, and the ability to distinguish between right and wrong.
 - **The vision:**Dream visions that may carry messages and signs.
4. Elevation, elevation, and advancement:

- **Ascent and elevation:**The verb "**Fix**"It indicates elevation and advancement, whether it is physical "raising the heavens" or moral "raising the ranks, raising the mention."
5. Return, repeat, and reply:
- **Return to the original:**The letter R carries a meaning "**Return**"Returning to God or to a previous state.
 - **Natural repetition:**The nature of the repeated "r" sound, "tongue vibration," reflects the meaning of repetition found in many cosmic phenomena (the alternation of night and day, life cycles) and in verbs.**to reply**".
 - **Repentance is like returning:**Repentance is returning to God.
6. Contentment and decision: "Peace of heart".
- **Acceptance and reassurance: "Contentment"**It is a state of tranquility and acceptance of God's decree and destiny, or God's satisfaction with His servant.
 - **Stability: "decision"**It means stability and permanence in a place or situation.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - Alveolar, trilled, voiced, intermediate "between intensity and laxity", thin or emphatic depending on the movement.
 - **"Tapping/Trilling"**It is the most prominent acoustic feature, resulting from a rapid vibration of the tip of the tongue. This repetition gives it a special musicality and reflects meanings of repetition, return, and continuous movement.
2. The grammatical and linguistic role:
 - **Original letter:**It is involved in the construction of very abundant linguistic roots in Arabic that revolve around the aforementioned meanings: "mercy, Lord, vision, elevation, return, satisfaction...".
 - **Its effect on emphasis and softening:**It sometimes affects the pronunciation of the letters adjacent to it.

3. The shape and writing "R, R":

- **Bending and descending:** Its simple curved shape that descends below the line suggests fluidity, softness, and the descent of giving: "mercy, sustenance, rain."
- **No contact:** It often does not connect to what comes after it, as if it represents the beginning of a new cycle or a separate movement.
- **The absence of the dot:** It suggests spaciousness, comprehensiveness, and freedom.

4. Cultural and symbolic manifestations:

- **the spirit:** The secret of life and continuity "begins with the letter R".
- **The wind:** A symbol of movement, power, and change; it contains the letter "R".
- **sustenance:** The continuous divine giving "begins with the letter R".

5. In literature and poetry:

His musical voice makes him a favorite in rhymes and meters that require fluidity and flow.

a summary:

The letter R, by its name "Raa", is a letter **Mercy** The vast divine, and the symbol **Divinity** The manager, and the window **Vision** And insight. It reflects dynamism. **Return and repeat** And His Highness **Lifting and rising** And tranquility **Satisfaction and decision** It is manifested in the holiest of names. "**The Most Gracious, the Most Merciful**" And in many of the Most Beautiful Names of God. Its downward curved shape and melodious, repetitive sound together embody the abundance of divine bestowal, the cycle of life, and the continuous connection between the Creator and the created.

2.3.11 The letter Zāy (ز) and its name (زاي) Increase in growth, adornment of life, and upheaval of change

introduction:

The letter Zāy, the eleventh letter in the alphabet, is a sibilant and humming letter, similar to Rā' in its basic form, but distinguished by its dot above it, which gives it an independent character and a relatively sharp sound. It is a letter of increase and

growth, adding and multiplying, and a letter of adornment, beautifying and showcasing. However, it is also a letter of strong movement and vibration, which can reach the point of earthquakes and annihilation. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting on the Beautiful Names of God, and analyzing its name, form, and phonetic characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Increase, growth, and addition – "growth dynamics":
 - **Abundance after scarcity:** The basic meaning of the letter Z is "**Increase**" "Addition and growth" "**Increase**" "It increases, they increased, more." Gratitude increases blessings.
 - **Reproduction and abundance:** It is associated with the meaning of growth, abundance, and plenty.
2. Adornment, beauty, and beautification – "highlighting one's good looks":
 - **Beautification and enhancement: "Decoration"** It is what beautifies something and makes it appear more beautiful and splendid. **Zeina**, Zain".
 - **Good appearance:** It is associated with outward beauty, joy, and pleasure.
3. Earthquakes, movement, and vibrations are "the force of change":
 - **Intense movement:** The letter Z expresses strong movement, disturbance, and vibration that reaches "**The earthquake**" "**They shook**" "Earthquake, tremor."
 - **Radical change:** This violent movement often leads to a radical change in the status quo.
 - **Severe ordeal:** The earthquake in the Qur'an is also associated with severe trials that test faith.
4. Disappearance, transition, and instability:
 - **Going and finishing:** The letter Z may indicate "**The Disappearance**" "The lack of permanence and the transition from one state to another. **Zall**" "It vanishes, it disappears." This contradicts the meaning of permanence in other letters.

5. Marriage and pairing:

- **Pairing and classification: "husband"**It means category or counterpart, and the letter Z represents the idea of duality and pairing between two things or types.**pairs**".

6. Zakat, purification, and growth:

- **Purification and growth: Zakat**It means purity, growth, and blessing. Giving zakat purifies and increases both wealth and the soul.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- My teeth make a whistling, voiced, soft sound. It comes from the tip of the tongue near the base of the upper incisors with a slight opening.
- **Whistling and buzzing:**Its hissing, voiced sound is similar to a buzz or hum, and it is a sharp, distinctive sound that may suggest rapid movement, vibration, or even a warning.

2. The grammatical and linguistic role:

- **Part of the root:**It is included in the structure of roots that indicate increase, decoration, movement, vibration, disappearance.

3. The shape and writing "Z, Z":

- **The letter "ra" is similar to a dot:**It is similar to the letter R in its curve and descent, but it is distinguished by a single dot above it.
- Significance of the upper point:
 - **Increase and addition:**The addition mark on the original is "the letter R".
 - **Distinction and prominence:**It makes the letter stand out and stand out "like an ornament".
 - **Center of motion/vibration:**It may represent the focus of the vibration or earthquake.

4. Cultural and symbolic manifestations:

- **The flower:**The symbol of beauty, growth, and the short life of "death".

- **Glass:**"It contains the letter Z" is a symbol of transparency and fragility.
- **Time:**"In some languages" it is a continuous cycle of increase, decrease, and disappearance.

5. **In literature:**Its whistling sound is used to add a special sound effect or to express movement and vibration.

a summary:

The letter Z, by its name "Zay", is a letter **Increase** And growth, and **Decoration** And outward beauty. But on the other hand, it carries power. **earthquake** Vibration and radical change are linked **By disappearing** And instability. It relates to meaning. **Marriage** and **Zakat** Its upper dot is a sign of increase and distinction, and its sibilant sound reflects the intensity of movement or the brilliance of decoration. It is a letter that combines two opposites: growth and decay, adornment and upheaval, reflecting the dynamism of life and its constant fluctuations.

2.3.12 The letter "S (س)" and its name "Seen : (س)" the path of walking, the way of asking, and the secret of peace

introduction:

The letter Seen, the twelfth letter in the alphabet, is distinguished by its successive teeth, its deep cup, and its soft, flowing sibilant sound. It is the letter of continuous movement and progress on life's paths or in the pursuit of knowledge; the letter of inquiry that unlocks the doors of understanding; the letter of the secret that lies deep within, the foundation of peace and submission. It is a letter that combines outward movement with inner tranquility, striving with revelation. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting upon the Beautiful Names of God, and analyzing its name, form, and characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Walking and continuous movement – the “path of life”:

- **Movement and transfer:**The letter "S" primarily expresses "**The Walk**"Continuous movement and transition along a road or path**Sar**"Walk, car, walk."
 - **Sequence and continuity:**His successive teeth suggest sequence and continuity in movement.
2. Question and request: "The path to knowledge":
- **The key to knowledge:**The letter "S" is the beginning of a verb."**He asked**"Questioning is the primary tool for seeking knowledge and fulfilling needs, and the gateway to understanding and reflection.
 - **Research and inquiry:**It includes the meaning of searching, questioning, and inquiring about the unknown.
3. The secret, the hidden, and the foundation: "The depth of existence":
- **What is hidden and concealed:**The letter "Seen" is associated with what is hidden and concealed within.**secret**"I kept it a secret."
 - **The rule and the foundation:**It is related to the foundation upon which something is based.**basis**"Oh, yes."
 - **Peace and tranquility:** word "**Sakina**"It carries the meaning of inner peace and tranquility and the hidden secret.
4. Peace and submission are the "ultimate goal of faith":
- **Security and peace of mind: "peace"**It is the name of God, and it is a state of security, tranquility, and deliverance from calamities.
 - **Surrender and submission: "Islam"**"Submission" means obedience and submission to God's command, and it is the path to true peace.
5. Praise and glorification: "Connect with the Most High":
- **Transcendence and sanctification: "Praise"**It is the glorification and sanctification of God, free from all imperfection, and it is a continuous remembrance.
6. Hearing and perception: "The window to awareness":
- **Auditory perception: "Hearing"**It is the ability to perceive sounds, sometimes including understanding and responding. God is "**The All-Hearing**".

7. The sky and the heights are "a symbol of loftiness":

- **Height and extent: "the sky"**It represents height, breadth, and what is above us.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- My teeth make a whistling, whispered, soft sound. It comes from the tip of the tongue near the base of the upper incisors with a slight opening.
- **Whistling and whispering:**His sibilant, whispered voice is like the sound of flowing water, a light breeze, or a whisper, suggesting fluidity, continuity, gentleness, and sometimes secrecy and mystery.

2. The grammatical and linguistic role:

- **The letter) "س" seen) for receiving:**It indicates the near future: "I will do it".
- The imperative verb. "استغفر، استسقى"
- **Part of the root:**It is included in the structure of many roots that indicate walking, questioning, peace, hearing, and secret.

3. The shape and writing are "S, S, S, S":

- **The teeth and the cup, "outward and inward":**The unique shape of the sin combines the apparent successive horizontal movement of the "three teeth" with the internal vertical depth of the "cup".
- **Significance of teeth:**Sequence, continuity, movement, stages.
- **The significance of the cup:**Depth, containment, inner self, secret, foundation, the vessel that gathers.

4. Cultural and symbolic manifestations:

- Prophetic tradition / Universal laws: fixed rules and methods.
- **The ship:**A symbol of walking, crossing, and survival.
- **The sword:**A symbol of power and separation that "begins with the letter S".

5. **In literature:**It is used to create a smooth rhythm or to express secrecy and continuity.

a summary:

The letter "S (س)" by its name "Sin", is a letter **Sir** The one who follows the paths of life and seeks knowledge, and he is the key **Question** The detector, and the way to **peace** and **Delivery** It connects the apparent movement **And the secret** The inner self, and between **hearing** and **Praise** It is manifested in the name of God. "**peace**" And "the All-Hearing." Its unique form with its teeth, its cup, and its whispering whistling voice embodies these integrated meanings between apparent movement and hidden depth, calling for striving and questioning to reach peace, tranquility, and knowledge.

2.3.13 The letter "Sheen (ش)" and its name "Sheen (شين):" the prevalence of grace, witnessing the truth, and the comprehensiveness of the will.

introduction:

The letter Shin, the thirteenth letter of the Arabic alphabet, shares the basic form with the letter Sin, but its three dots give it a pervasive sound and a meaning that shifts from a quiet passage to widespread dissemination and comprehensiveness. It is the letter of spreading good news, witnessing truth, the all-encompassing nature of divine will, and gratitude for abundant blessings. It is the letter of manifestation, expansion, and revelation. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting on the Beautiful Names of God, and analyzing its name, form, and pervasive phonetic characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Spread, outbreak, and prevalence: "widespread visibility".
 - **Phonetic and semantic meaning:** The most prominent feature of the letter "sheen" is its spreading and diffusion, where the sound spreads in the mouth, and the meaning expands and spreads. **to publish** Spread the word, give the good news.
 - **From private to public:** It represents the transition from a limited or latent state to a state of widespread dissemination, prevalence, and broad emergence.

2. Inclusiveness and comprehensiveness, "containing the multitude":
 - **Joining the parties:** The letter "sheen" is related to the meaning of "**included**" The thing and its various aspects and dimensions. It is a comprehensive understanding of the widespread multitude.
 - **"everything":** word "**something**" It is the most general of words, beginning with the letter "sheen," which emphasizes the meaning of comprehensiveness and encompassing everything that exists.
3. Divine will and decree, "the all-encompassing power":
 - **Absolute will:** word "**Will**" "He wills" expresses the absolute and effective divine will and decree in everything, and it is a comprehensive and all-encompassing will.
4. Testimony, disclosure, and revelation – "Declaration of the Truth":
 - **Attendance and reporting: "The Testimony"** It is presence, observation, and certain reporting; it includes revealing and demonstrating the truth. **to attest** "Martyr, testimony." God is "**The martyr**".
 - **Revealing what was hidden:** The testimony reveals and shows what was not known or apparent.
5. Gratitude and appreciation: "Showing the blessing":
 - **Acknowledging merit: "Thanks"** It is the expression of gratitude for the blessing and praise for the Giver of the blessing. It includes the meaning of spreading the mention of the blessing and the Giver of the blessing. God is "**The Grateful**".
6. Participation and the "Multilateral" Company:
 - **The meeting was about: "The Company"** "Partner" means the union of more than one party in ownership, business, or capacity.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - A tree/valley, fricative, voiceless, and mellow sound. It is produced from the middle of the tongue as it rises towards the hard palate.

- **"Palatalization/Spreading":** It is the distinctive acoustic feature, where the air spreads over a wide area of the middle of the tongue, acoustically reflecting the meaning of spread and inclusiveness.
2. The grammatical and linguistic role:
- **Part of the root:** It is included in the structure of many roots that indicate spread, inclusiveness, testimony, gratitude, participation.
3. The shape and writing are: "ش، ش، ش، ش"
- **Teeth and cup:** It shares with the letter S the basic form that combines the apparent movement "teeth" and the hidden depth "cup".
 - **The three points that are widespread:** It is what distinguishes it and gives it its special significance. It clearly symbolizes:
 - **Distribution and dissemination:** The dots are distributed above the letter, embodying spread, outbreak, and prevalence.
 - **Abundance and comprehensiveness:** The number three and the multiple dots indicate abundance and comprehensiveness.
 - **Appearance and revelation:** The points are prominent and apparent, fitting the meaning of testimony and disclosure.
4. Cultural and symbolic manifestations:
- **The sun:** A source of light and spreading warmth.
 - **Trees:** A symbol of life, growth, branching, and spreading.
 - **The drink:** What is drunk and spreads throughout the body.
5. **In literature:** He uses his pervasive voice to create a sonic effect that suggests spread or pervasiveness.

a summary:

The letter Shin, by its name "Shin", is a letter **Spread** Widespread and common **Inclusion** The ocean. It expresses **Will** Divine influence, and **Certificate** The revealer of truth, and **Thank you** The apparent meaning of grace, and it is related to the meaning **Participation** and **The thing** The year. It is manifested in the two names of God. **"The martyr"** And "Al-Shakur." Its shape, with its three spreading dots and its pervasive sound, visually and aurally embody this breadth, prominence, and inclusiveness. It is a letter that opens horizons, spreads news, and reveals the truth.

2.3.14 The letter) "ص" Sad) and its name) "صاد" Sad): A testament to truth, the steadfastness of patience, and the echo of the matter.

introduction:

The letter Šād, the fourteenth letter in the alphabet, is a letter of strength, weight, and solidity. It is the counterpart of the emphatic Sīn, carrying within it the secrets of unwavering truth, inexhaustible patience, and constructive righteousness. It rises like a edifice against falsehood, proclaiming the decisive divine command. It is the letter of pure essence and steadfast truth. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting upon the Beautiful Names of God, and analyzing its name, form, and emphatic sound.

"A" The basic "Quranic and cosmic" connotations:

1. Honesty and truth are "constant essence":
 - **Matching words, actions, and intentions:**The core meaning of the letter "Sad" is "**Honesty**"In its comprehensive sense, in which the outward appearance matches the inward appearance, and the word matches the deed.
 - **The established fact:**It represents the unwavering truth, beyond doubt or change. The truthful are the people of truth.
 - **Belief and faith:**Honesty is linked to heartfelt belief and firm faith.
2. Patience and perseverance are "endurance strength":
 - **Steadfastness under pressure:**The letter ص is the heart "**patience**"It is self-restraint and enduring hardships and difficulties with steadfastness and willpower for the sake of truth.
 - **Perseverance and striving:**Patience includes the meaning of perseverance, continuity, endurance, and struggle.
3. Prayer and connection are the "pillars of religion":
 - **Connection with God: "the prayer"**It is the second pillar in Islam, and it is the direct link between the servant and his Lord, and it begins with the letter Sad.

- **Humility and sincerity:** True prayer requires presence of heart and sincerity of intention.
- 4. Righteousness and reform: "Building goodness":
 - **Action that is in accordance with the right: "Salah"** "Good deeds" are all that conforms to truth and goodness.
 - **Repairing what has gone wrong: "Reform"** It is the pursuit of eliminating corruption and establishing righteousness.
- 5. The divine order regulating "from Surah "Sad":
 - **The decisive force:** The opening of Surah "Sad" is with this letter ص. **By the Qur'an, full of remembrance.** ﴿It gives it a dimension that represents the divine command or the overwhelming power that reorganizes matters and separates right from wrong.
 - **Unveiling the original truth:** The letter "Sad" restores things to their true size and essence, and removes falsehood and exaggeration.
- 6. Filtering, selection, and purification:
 - **Divine selection: "Selection"** It is the divine choice based on purity and clarity.
 - **Freedom from impurities:** The letter "Sad" may symbolize a pure, clear state.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - A dental-alveolar, fricative "sibilant", emphatic, voiceless sound. It is the counterpart of the emphatic "s".
 - **Power and grandeur:** Its resonant, full voice gives it strength, weight, and fullness, befitting meanings of firmness, steadfastness, and strength in upholding the truth. Its pronunciation requires strength and focus.
2. The grammatical and linguistic role:
 - **Part of the root:** It is involved in the composition of many important roots that indicate truthfulness, patience, righteousness, strength, and separation.

3. The form and writing: "ص، ص، ص، ص"

- **Closed loop:** The first prominent part suggests inner containment, the suppression of strength or patience, and a focus on the essence.
- **Extended Year/Cup:** The next part, which rests on or falls below the line, symbolizes the stability, permanence, and extension of this essence.
- **Optical hardness:** The overall shape has a strong and visually established presence.

4. Cultural and symbolic manifestations:

- **the desert:** A symbol of patience, endurance, and sometimes cruelty.
- **The falcon:** A symbol of strength and keen eyesight.
- **The rock:** A symbol of strength and stability.

5. In philosophy and mysticism: The letter Sad may be seen as a symbol of the sincere heart, or the firmly established inner truth.

a summary:

The letter "Sad," with its name "Sad," is a monument. **Honesty** and slogan **patience** and source **Righteousness** and symbol **the prayer** It represents **power** Firmly rooted in truth, and **The matter** The divine separator. It is manifested in the name of God. **"Al-Samad"** Its strong, imposing form and deep, resonant sound embody the meanings of steadfastness, solidity, and an unshakeable, pure essence. It is the letter of enduring values and inner strength.

2.3.15 The letter) "ض" ḍād) and its name) "ضاد" ḍād): the light of truth, the opposite of falsehood, and the pulse of the earth

introduction:

The letter Ḍād, the fifteenth letter of the Arabic alphabet, is unique to the Arabic language, hence its name, "the language of Ḍād." Its complex pronunciation and strong form sometimes carry contradictory meanings; it symbolizes light and clarity, yet simultaneously can be associated with darkness and obscurity. It is the pulse of the earth and its vastness, and a sign of opposition and contrast. Its secrets are

revealed by contemplating its occurrences in the Holy Quran, reflecting on the Beautiful Names of God, and analyzing its name, form, and unique sound.

"A" The basic "Quranic and cosmic" connotations:

1. Light, clarity, and illumination – “dispelling darkness”:
 - **The radiance of truth:**Contrary to what its sound might suggest in terms of heaviness, the letter ض is associated with meaning "**The Light**"And the light and radiance that dispels darkness and reveals the truth.**He is the One who made the sun a source of light..**
 - **Statement after effort:**Perhaps the difficulty in pronouncing it indicates that complete clarity and full illumination require effort and struggle to reveal or express them in the eloquent Arabic language.
2. Earth, vastness, and spread: "The vessel of life":
 - **Earth symbol:** word "**land**"“With the hamza” is the place we live on, and the letter “dhad” appears in contexts that indicate vastness and spread on this earth.
 - **Movement on Earth:**It is related to the act "**Striking the ground**"That is, traveling and spreading out in it for the purpose of earning a living or engaging in jihad.
3. Opposite, contrast, and contradiction are a "universal law":
 - **The essence of the difference:**The letter ض is the basic letter of the word "**against**"It represents the principle of opposition, difference, and conflict that exists in the universe: "night/day, good/evil, right/wrong".
 - **Discrimination and separation:**By knowing the opposite, the thing is understood and distinguished more clearly.
4. Misguidance and deviation are "the opposite of guidance":
 - **Deviating from the path:**The letter ض is the beginning of the word "**error**"And its derivatives, meaning deviation and straying from the path of truth and guidance.
5. Weakness versus strength:

- **The creature's condition: "Weakness"** It is a natural state for the creature, and it is against strength and power.
6. Striking and impacting – “an act of force”:
- **Movement and impact: "beating"** An action that involves force, movement, and influence on another.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - A fricative/alveolar sound (produced from the edge of the tongue with the molars), it is a voiced, emphatic, velarized, and velarized consonant. It is the most complex and difficult letter to pronounce in the Arabic alphabet (and perhaps in the languages of the world).
 - **Elongation and fullness:** The unique feature is "elongation," where the sound extends along the edge of the tongue. It is full, resonant, and heavy. These unique phonetic characteristics reflect the distinctiveness of the Arabic language and its ability to convey precise and powerful meanings. Elongation may be linked to the concept of vastness, as in "the earth," and to loudness and strength, as in clarity and eloquence.
2. The grammatical and linguistic role:
 - **Part of the root:** It is included in the structure of distinctive and strong roots in the Arabic language: “he hit, he went astray, he weakened, he was awake, he was guest...”.
3. The shape and writing are: "ض، ض، ض، ض"
 - **The letter ص is similar to a dot:** The letter ص in its basic form resembles “loop and tooth/cup”, suggesting containment and stability.
 - The upper dot, the "point of light and distinction," is what distinguishes it from the letter "Sad." It symbolizes:
 - **Appearance and clarity:** As with the letters ظ and خ, the dot highlights and reveals the letter, which suits the meaning of light.

- **Discrimination:** Distinguishing between the letters ض and ص, and distinguishing between opposites.
 - **Specification:** Determine the specific meaning of this letter.
4. Cultural and symbolic manifestations:
- **The language of the letter) "ض" (ḍād):** The identity and emblem of the Arabic language are evidence of its uniqueness and expressive power.
 - **guest:** A symbol of generosity and munificence in Arab culture.
 - **morn:** The time of sunrise and clear light.
5. **In literature and rhetoric:** The correct pronunciation of the letter "ض" is considered a sign of the eloquence of the authentic Arabic language.

a summary:

The letter) ض (ḍād), the letter of Arabic uniqueness, is a letter **light** The bright and **Clarity** The clear one. It represents **the earth** In its breadth and its pulse. It is the essence. **The opposite** And the duality that governs many of the laws of the universe. Conversely, it is related **With delusion and weakness** Its strong shape with its distinctive point, and its unique, melodious, rectangular sound, embody these meanings that combine clarity, breadth, and contrast, reflecting the richness of the Arabic language and its superior ability to express the most subtle meanings and the most complex facts.

2.3.16 The letter) "ط" Taa) and its name) "طاء" Taa): purity of the soul, a good life, and the path of righteousness

introduction:

The letter Ṭā', the sixteenth letter of the Arabic alphabet, is a letter of strength, purity, and uprightness. It is the counterpart of the emphatic Tā', and its strong, emphatic sound and firm, straight form convey connotations of utter purity, goodness that pleases the soul, and the straight path without deviation. It is the letter of clarity, strength, and the right direction. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting upon the Beautiful Names of God, and analyzing its name, form, and powerful phonetic characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Purity, innocence, and clarity are the "essence of my soul":
 - **Absolute purity:**The central meaning of the letter Ṭā' is "**Purity**"Purity and clarity from all defilement or impurity, whether it is physical purity (purity of body, clothing and place) or moral purity (purity of heart, soul and intention).
 - **Divine purification:**God loves those who purify themselves, and He purifies His servants from sins and transgressions. The Quran is not to be touched except by those who are pure."**The Purifiers**".
2. Goodness, beauty, and palatability are "the taste of life":
 - **The most pleasing: "The good one"**It is everything that is good, agreeable, blessed, and pleasing to a sound soul, including sustenance, speech, work, offspring, and country.**good**Good things.
 - **Halal Tayyib:**The word "good" is often associated with "permissible" when describing sustenance, to emphasize its material and moral purity.
 - **Distinguishing from the evil:**Good is the opposite of bad, and the letter "Taa" distinguishes what is good and pure.
3. The straight path and way is a "clear destination":
 - **The clear path:**The letter "T" is associated with the meaning of "**The Road**"The way, especially the clear, straight path that is unambiguous and without deviation.
 - **Uprightness and steadfastness:**Walking this path requires steadfastness and integrity.
4. Obedience, submission, and compliance:
 - **Responding to the command: "Obedience"**It is voluntary submission and compliance with the command of God and His Messenger.
5. Folding, enclosing, and combining – "latent power":
 - **Organized collection:**The verb "**pleat**"It means the organized folding of something, and it carries the meaning of gathering, surrounding, and controlling.

- **A cohesive group: "The sect"**It is part of a whole, a cohesive and surrounding group.
6. Tranquility and stability, "peace of heart":
- **Tranquility of the soul: "Tranquility"**It is a state of tranquility and psychological and emotional stability, and it is the fruit of remembrance and faith.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - A palatal, stop/plosive, emphatic, voiceless sound. It is the counterpart of the emphatic and emphatic /t/.
 - **Strength, emphasis, and magnification:**These qualities make the sound of the letter Ṭā' one of the strongest, most resonant, and most powerful sounds. The emphasis (the complete contact of a large part of the tongue with the upper palate) and the emphasis give it a strength and firmness that correspond to the meanings of power, purity, steadfastness, and uprightness.
2. The grammatical and linguistic role:
 - **Part of the root:**It is involved in the formation of strong roots that signify purity, goodness, the path, obedience, and strength.
3. The shape and writing: "ط، ط، ط، ط"
 - **The loop and the staff, "Earth and Sky":**The unique shape of the letter Ṭā' combines an earthly base (the loop that resembles the letter Ṣād) and a celestial extension (the straight vertical stick).
 - **The significance of the loop:**The foundation, the base, the containment.
 - **The meaning of the stick:**Absolute uprightness, loftiness, sublimity, the ascending path, strength, and steadfastness. This is the secret behind the distinctiveness of the letter Ṭā' from Ṣād and Ḍād.
4. Cultural and symbolic manifestations:
 - **Circumambulation:**Circling the Kaaba is an organized movement towards a sacred center.

- **The bird:** A symbol of elevation, freedom, and sometimes purity.
- **Clay:** The original substance of creation, a symbol of simplicity and primal purity.

5. **In literature:** It is used to express strength, purity, and integrity, and it has a powerful sound.

a summary:

The letter Ṭā', by its name "Ṭā'", is a letter **purity** And absolute purity, and a symbol **Good** And the good and desirable. It represents **The road** The straight path that does not deviate, and calls for **obedience** Which is inherited **Tranquility** Its unique form, with its straight, upward-pointing staff, embodies this uprightness and sublimity. Its powerful, resonant, and majestic voice reflects the uncompromising strength of truth and purity. It is the symbol of purity, strength, and righteousness, and a guide for those seeking God's favor.

2.3.17 The letter) ظ ṣā') and its name: the manifestation of truth, the shade of mercy, and the warning against injustice.

introduction:

The letter ṣā', the seventeenth letter in the Arabic alphabet, is the emphatic and emphatic counterpart of dhāl, and the sister of ṭā' with its distinctive dot. It is a letter that combines the force of its articulation with the softness of its sound, and sometimes carries opposing connotations; it is the letter of emergence and clarity after concealment, the shade that grants protection and tranquility, and the preservation that safeguards, but it is also the letter with which injustice and suspicion begin. It is the letter that distinguishes between the apparent and the hidden, and between justice and its opposite. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting on the Beautiful Names of God, and analyzing its name, form, and characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Appearance, prominence, and clarity are "the manifestation of truth":

- **Revealed after being hidden:** The basic meaning of ظ is "**The Appearance**" "Prominence and clarity" **back** "Appears, manifests, emerges." It is the manifestation and emergence of something to the eye.
 - **Superiority and dominance:** The manifestation implies elevation, dominance, and power. God is "**Apparent**" Above all else and with all things.
 - **Statement:** Appearance leads to clarity and explicitness.
2. Shade, protection, and tranquility – a haven of mercy:
- **Prevention and concealment: "The Shadow"** It is what protects and shields from heat or harm, and symbolizes protection, tranquility, and comfort.
 - **Divine protection:** The shadows of paradise are a symbol of eternal divine bliss and protection.
3. Preservation, care, and maintenance:
- **Maintenance and security:** The letter ظ is related to the meaning of "**Save**" And taking care of something and maintaining it. God is "**The Preserver**" "There is phonetic and semantic overlap and convergence with the letter 'H'."
4. Victory, triumph, and triumph:
- **Achieving victory: "The nail"** It is winning, victory, and overcoming the opponent.
5. Conjecture and expectation are "the limits of human knowledge":
- **Uncertain belief: "Suspicion"** It is the most likely or least likely belief that does not reach the level of certainty.
 - **Doubt and sin:** Suspicion may be a sin if it is a bad suspicion of others without evidence.
6. Injustice and oppression are the "opposite of justice":
- **Transgression and exceeding the limit: Injustice** It is putting something in the wrong place and violating rights, and it is the opposite of justice.

- **Darkness:**Injustice leads to both physical and moral darkness.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A voiced, emphatic, fricative/lenis sound. It is the counterpart of the emphatic and velarized /dh/.
- **Strength and weakness:**It combines the force of emphasis and closure with the softness of the sound flow (unlike the paused "ṭā"). This combination may reflect a strong, extended appearance or a lush shade.

2. The grammatical and linguistic role:

- **Part of the root:**It is included in the structure of roots that indicate appearance, shadow, injustice, suspicion, preservation. "It is the least frequently occurring of the Arabic letters in roots."
- **Semantic distinction:**It distinguishes important words from their softened counterparts, such as: shadow / stumbling / humiliation, back / time.

3. The shape and writing: "ظ، ظ، ظ، ظ"

- **The letter) ط ṭā') is similar to a dot:**The letter Ṭā' is exactly like the word "loop and stick" in its basic form, suggesting a firm foundation and uprightness or path.
- The upper dot, the "point of appearance and distinction," is what distinguishes it from the letter "ṭā". It symbolizes:
 - **Appearance and prominence:**A sign of something that is visible and obvious.
 - **Specification:**Identify and distinguish this letter and its meaning.
 - **Protection:**It may represent a cover or something that provides shade.

4. Cultural and symbolic manifestations:

- **noon:**The time when the sun is strongest and visibility is clear, and it is associated with noon and the afternoon nap (shadow).

- **Nail:** A sign of victory and triumph.

5. **In literature:** It is used to express appearance or injustice, and its emphatic sound gives the speech eloquence and strength.

a summary:

The letter , ظ by its name , "ظاء" is a letter **Appearance** The clear and manifest, and it is revealed in the name of God " **Apparent** " It is a symbol **For the shadow** Abundance, protection, and tranquility. It is associated with **Save** and **Nail** Conversely, it carries a meaning **Injustice** and **suspicion** Its shape, resembling the letter Ṭā' with its dotted form, and its emphatic yet soft sound, embody these meanings that oscillate between the manifestation of truth and the protection of mercy, and the danger of injustice and the illusions of conjecture. It is a letter that calls for seeking the apparent truth, taking refuge in the shade of God's justice, and being wary of the darkness of oppression.

2.3.18 The letter 'ayn (ع) 'and its name 'ayn (عين): 'the eye of insight, high ambition, and profound knowledge

introduction:

The letter 'ayn, the eighteenth letter of the Arabic alphabet, is a deep guttural consonant. Its sound originates from the middle of the throat, embodying profound knowledge, spiritual elevation, and the eye that perceives the outward and penetrates the inward—insight. It is the letter of comprehensive understanding, of conscious connection to the Creator and the universe, and of the purpose for which existence exists: worship. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting upon the Beautiful Names of God, and analyzing its name, form, and profound sound.

"A" The basic "Quranic and cosmic" connotations:

1. Science, knowledge, and understanding are "the light of insight":
 - **The essence of knowledge:** The eye is the fundamental letter of science, knowledge, perception, and understanding. **Knowledge** He knows, he is a scholar. **The All-Knowing**".

- **Divine all-encompassing knowledge:** God is the Knower of all things, outwardly and inwardly.
 - **Seeking knowledge:** The Quran urges the pursuit of knowledge and reflection to increase understanding.
2. Elevation, height, and sublimity – “the ascension of the soul”:
- **Exaltation and greatness:** The eye is associated with elevation, sublimity, and spatial and moral height. **on Ali, high, Al-Ali, The Exalted".**
 - **High status:** It indicates high status, position, and greatness.
3. The eye is "an instrument of sight and insight":
- **Vision and sight: "Al-Ain"** It is the organ of sight by which we perceive the physical world.
 - **Heartfelt insight:** Its meaning extends to symbolize the eye of the heart, that is, penetrating insight and deep understanding of matters and their realities.
 - **Inspection and witnesses:** The eye is linked to direct observation and witnesses.
4. Work and purposeful action are the "purpose of existence":
- **Pursuit and influence: "the job"** It is purposeful effort and effective action, and it is the companion of faith and the basis of reward.
 - **Activity and vitality:** It represents movement and action as opposed to stillness and stagnation.
5. The servant and worship: "The connection between creation and the Creator":
- **The purpose of creation: "Worship"** It is the purpose for which God created jinn and mankind.
 - **Submission and love:** Servitude to God includes submission, love, and obedience.
6. The world and worlds: "The universality of creation":
- **Created existence: "The Scholars"** It includes everything other than God from the various realms of creation.

7. Forgiveness and pardon are "manifestations of mercy":

- **Forgiveness of sin:** God's name "**pardon**" It means the one who erases sins and overlooks them.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A guttural sound, medium in intensity (between strong and weak), voiced, and softened. It comes from the middle of the throat (deeper than the letter ح and closer to the letter. (ع
- **Depth and clarity:** His resonant voice, coming from deep in the throat, gives it a clarity and depth that corresponds to the meanings of knowledge, insight, and loftiness.

2. The grammatical and linguistic role:

- **The prepositions "on" and "about":** Basic linking tools with multiple meanings.
- **Name "Eye":** It refers to the limb, the spring, the spy, or the self.
- **Part of the root:** It is involved in the composition of a huge number of basic roots in the Arabic language.

3. The form and writing are: "ع، ع، ع، ع"

- **The two graduated heads:** The distinctive shape of the eye, "a small head topped by a larger, open part," symbolizes:
 - **Gradual growth:** Moving from initial perception to deeper knowledge, or progressing from one level to another.
 - **The apparent and the hidden:** The small head represents the outward appearance or the beginning, and the large part represents the depth, the inner meaning, and the vastness.
 - **Openness and receptiveness:** The open shape suggests the ability to perceive, comprehend, and know.

4. Cultural and symbolic manifestations:

- **The eye:** It has strong symbolic meanings in different cultures: "sight, insight, envy, protection".
- **The mind:** The center of thought and perception.

- **Ten:** "In its linguistic origin" may be associated with the meaning of perfection or assembly.

5. **In philosophy and science:** The eye ("sight") and the mind ("knowledge") are the two basic tools of knowledge.

a summary:

The letter 'ayn, in its name 'ayn', is a window **Science** And the gate **Knowledge** and degree **height** And sublimity. It represents **eye** It perceives the outward and penetrates the inward. It is a letter. **the job** The purpose and essence **worship** The creature's connection to God **The worlds** It is powerfully manifested in the beautiful names of God such as "the All-Knowing," "the Most High," and "the Magnificent." Its gradual, open form and deep, guttural sound embody the journey of perception from the outward to the inward, and the pursuit of knowledge and transcendence. It is the letter of insight and elevation.

2.3.19 The letter Ghayn "غ" and its name "غين" the depths of the unseen, the richness of sufficiency, and the forgiveness of sins

introduction:

The letter Ghayn, the nineteenth letter in the alphabet, is the guttural brother of the letter Ayn. It is distinguished by its upper dot and its deep, resonant sound, which suggests a immersion beyond the apparent. It is the letter of the unseen, the hidden, which only God knows; the absolute wealth that negates need; and the boundless forgiveness that conceals and erases sins. It is the letter of the veil, of depth, and of transcendence. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting upon the Beautiful Names of God, and analyzing its name, form, and distinctive sound.

"A" The basic "Quranic and cosmic" connotations:

1. The unseen, the hidden, and the veil – "beyond perception":
 - **Hidden from the senses:** The core meaning of the letter ghayn is "**The unseen**" Everything that is hidden and concealed from the senses and

direct human perception. Belief in the unseen is the first characteristic of the righteous.

- **God's absolute knowledge:** God alone knows the unseen and the seen.
 - **Veil and covering:** The letter Ghayn is like a veil or covering that separates the apparent from the hidden, the known from the unknown.
2. Wealth and self-sufficiency are "the opposite of poverty and need":
- **Self-sufficiency: "Wealth"** It is being independent of others and not needing them. God is "**The rich**" The absolute in itself.
 - **Human redundancy:** A person may feel self-sufficient, "a feeling that may lead to tyranny if it is not accompanied by gratitude."
3. Forgiveness, concealment, and covering up – "erasing sins":
- **Concealing sin and transgression: Forgiveness** It means concealing the sin, overlooking it, and not holding anyone accountable for it. **forgive** He forgives, forgiveness. God is "**The Forgiving**" And "Al-Ghaffar" (The Forgiving).
 - **Coverage and protection:** It is as if forgiveness covers the sin and protects its perpetrator from its consequences.
4. Ambiguity, depth, and difficulty in understanding:
- **What is not clear:** The letter "gh" is sometimes associated with mystery and complete lack of clarity, or with a depth that is difficult to fathom. **Sadness** "Immersed."
5. Victory and subjugation, "The Name of Majesty":
- **Force majeure:** God's name "**The dominant**" "Or its attribute" refers to the ability to prevail and conquer.
6. Rage and anger (intense emotion):
- **Intensity of emotion: "Anger"** It is intense anger, and divine "anger" is revenge against those who deserve it.
7. The ultimate goal and objective:

- **The goal and the end: "The goal"** It is the end of something or the intended goal.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A voiced, fricative, emphatic sound. It is produced from the uvula (lowest part of the throat), and is the equivalent of the voiced /kh/ sound.
- **Looseness and depth:** His soft, resonant voice contains friction and flow of sound, and it is deeper and heavier than the eye, suggesting depth, secrecy, and relative mystery.

2. The grammatical and linguistic role:

- **Part of the root:** It is included in the structure of roots that indicate the unseen, wealth, forgiveness, anger, victory.

3. The form and writing are "gh, gh, gh, gh":

- **The eye resembles a dot:** The eye, in its basic form, resembles "two graduated, open heads," which may suggest depth and breadth, but a different kind of perception.
- The upper point, the "veil or distinguishing point," is what sets it apart from the eye. It symbolizes:
 - **Veil and secrecy:** It is as if it is a curtain or a cover that hides what lies beyond it, the "unseen".
 - **Focus on the inner self:** It draws attention to the existence of another, unseen dimension.
 - **Discrimination:** The unseen world is distinct from the world of the seen.

4. Cultural and symbolic manifestations:

- **Clouds:** A symbol of secrecy or of good things to come: "rain".
- **the forest:** A dense and mysterious place.
- **Diving:** Descending into the unknown depths.

5. **In philosophy and mysticism:** The letter Ghayn represents the unseen world, hidden truths, or the self-reproaching soul that needs forgiveness.

a summary:

The letter Ghayn, by its name "Ghayn", is a gateway **The unseen** And what is hidden from the senses, and the source **wealth** Self-sufficiency. That is the key. **forgiveness** The divine nature that conceals and erases sins. This is manifested in the names of God. **"The rich"** The letters "Al-Ghafur" and "Al-Ghaffar" (The Forgiving) embody this hidden and concealed dimension, whether it be absolute knowledge known only to God, or a wealth to be relied upon, or a forgiveness sought and hoped for. It is a letter that invites us to believe in what is hidden from us, to feel God's richness, and to cling to His boundless forgiveness.

This is a comprehensive analysis of the letter Ghayn. With this, we have completed the analysis of all the letters discussed in the previous responses, "from Alif to Ghayn." Are there any other letters you would like analyzed in the same way?

2.3.20 The letter "F (ف)" and its name "Faa : (فاء)" the dawn of victory, the separation of truth, and the immediate fulfillment.

introduction:

The letter Fā', the twentieth letter in the alphabet, is a labial consonant distinguished by its lightness and speed. It is the letter of opening, which removes obstacles, the separator that distinguishes between matters, and the immediate successor that follows an event without delay. It is the breath of beginning and launch, the limit of discernment and judgment, and the speed of achievement and victory. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the Beautiful Names of God, and analyzing its name, form, and fricative phonetic characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Opening and relief "removing obstacles":

- **The core meaning:** The letter F is a letter **"Al-Fath"** With its multiple meanings: opening closed doors, opening doors of sustenance and

mercy, opening in the sense of victory and emergence after closure.
God is "**Al-Fattah**".

- **Relief after hardship:** It represents the unveiling and emergence of matters and the resolution of crises.
- **The beginning and creation of "Mushroom":** It is related to meaning "**Fitr**" That is, the splitting, the creation, and the beginning without any prior example. God is "**creator**" The heavens and the earth, and He "**Falaq**" Love and the core.

2. Separation, distinction, and differentiation: "Judgment based on truth":

- **Distinguishing between things:** The letter F is the foundation "**the chapter**" Distinguishing and differentiating between two things or two situations.
- **Judgment Day: "Judgment Day"** It is the Day of Resurrection, the day when judgment will be passed between all of creation with truth.
- **Al-Furqan:** The Quran is the Criterion because it distinguishes between right and wrong, and between what is permissible and what is forbidden.

3. Immediate and responsive "speed of execution":

- **Quick sorting:** The letter fa' as a conjunction or link indicates order and immediate and rapid sequence, without a long time delay, unlike "thumma" which indicates a delay.
- **Immediate response:** It may indicate the speed of response or occurrence.

4. Superiority and elevation:

- **Arrogance:** word "**above**" It indicates elevation and height, either spatially or morally.

5. Victory, success, and triumph:

- **Salvation and achieving one's goal: "Victory"** It is the attainment of good and salvation from evil, and it is the ultimate goal of believers in the Hereafter.

6. Action and effect:

- **Basis of the work:** word "**an act**" It is the origin of all action, activity, and influence in existence.

7. Escape and survival:

- **Escape and refuge:** "**Escape**" It is escaping danger or taking refuge in a safe place. **So flee to God**".

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A labiodental, fricative, voiceless, and mellow sound. It is produced from the inner surface of the lower lip with the edges of the upper incisors.
- **Lightness and speed:** His voiceless fricative sound is relatively light and quick to pronounce, consistent with the meaning of immediate, immediate, and non-explosive openness.

2. The grammatical and linguistic role:

- **Inflection:** Ordering and following up are useful.
- **Causative preposition:** Cause and effect are linked.
- **Resumption letter:** It starts a new sentence.
- **The answer is:** It connects the answer to the condition or request.
- **Part of the root:** It is included in the structure of roots that indicate opening, separation, immediate action, victory.

3. The form and writing are: "ف، ف، ف، ف"

- **The round head and the point:** The small head suggests a starting point or opening. The upper dot distinguishes it "from the 'waw' in some scripts" and symbolizes emergence, definition, or immediate result.
- **Neck and connection:** The letter connects to what follows it quickly and smoothly.

4. Cultural and symbolic manifestations:

- **Dawn:** Opening up, the beginning of light, and today.
- **The mouth:** The gateway to speech and food.
- **Joy:** A feeling of joy and openness.

5. **In literature:** It is used to quickly link successive events or to express cause and effect.

a summary:

The letter F, named "F," is a letter **Al-Fath** He who removes the veils and reveals the hidden, and is manifest in the name of God **"Al-Fattah"** It is a tool **the chapter** Distinguishing between right and wrong **Al-Furqan** It is a symbol. **"Lal four** Speed in response and completion. This is related. **actually** The influencer and **Win** And survival. Its simple form, with its top point and its light, rapid sound, embody these meanings, which revolve around openness, decisiveness, and rapid movement. It is the key to decisive beginnings and endings, and a symbol of action leading to victory.

2.3.21 The letter Qaf (ق) and its name Qaf: Power, strength, nearness to the Everlasting, and speaking the truth

introduction:

The letter Qaf, the twenty-first in the alphabet, is a deep, uvular consonant whose sound bursts forth from the back of the tongue, embodying absolute power, complete ability, and divine closeness. It is the letter of uprightness, steadfastness, and righteousness, the letter of the Quran and the decisive word. It represents the depth from which power springs, and the center upon which existence rests—the heart. Its profound secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting upon its sublime and beautiful names, and analyzing its name, form, and powerful, distinctive sound.

"A" The basic "Quranic and cosmic" connotations:

1. Power and ability: "Absolute control":
 - **The essence of power:** The letter Qaf is the fundamental letter for absolute and limitless power and ability. **power** strong, powerful **Almighty, The strong**".
 - **Mastery and dominance:** It is linked to the ability to act, influence, control, and prevail. **The Subduer**".

2. Proximity and nearness, "divine companionship":
 - **Divine presence:** The letter Qaf expresses God's closeness to His creation through His knowledge, power, mercy, and response to supplication. **close, near**".
 - **Intimacy:** It indicates the possibility of moral and spiritual closeness to God.
3. Standing, steadfastness, uprightness, and self-sufficiency:
 - **Erection and stability: "Standing up"** It means standing firm, steadfast, and upright in the matter and the truth.
 - **Duration and structure:** It indicates what constitutes the essence, foundation, and continuity of something.
 - **Divine sovereignty:** God's name "**Al-Qayyum**" It means the One who is self-sufficient, who sustains others, who preserves and manages everything. He is the axis of existence.
4. The Quran and the true word, "the word of God":
 - **The revealed word: The Quran** The Generous One, the eternal word of God, begins with the letter Qaf in His name and in the first chapter of His "Surah Qaf".
 - **The final word: "Saying"** The true truth that distinguishes between matters and is linked to the letter Qaf.
 - **The clear truth:** The letter Qaf carries the power and weight of truth.
5. The heart is the "center of consciousness":
 - **The place of faith and understanding: "the heart"** It is the center of spiritual, emotional, and intellectual life in man, and it is the place of piety, faith, and contemplation.
6. Section "Affirmation of Right":
 - **Confirmation and documentation: "The Section"** It is an oath that confirms the truth of the statement and magnifies the importance of the one sworn by.
7. Cutting and separating "decisiveness":

- **The decisive chapter:** In some roots, "قطع - ق ط ع", the letter Qaf is involved in the meaning of cutting and decisively separating matters.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A uvular, stop/plosive, voiced, emphatic/high-pitched sound. It is produced by the back of the tongue with the fleshy palate. It is the equivalent of the emphatic and voiced K.
- **Power, depth, and explosion:** His strong, explosive, resonant voice, emanating from the deepest point of the tongue, gives it a power, eloquence, and depth that perfectly match the meanings of strength, ability, decisive speech, and firm action.

2. The grammatical and linguistic role:

- **Original letter:** It is included in the structure of fundamental and strong roots in the Arabic language that indicate strength, proximity, standing, saying, heart.
- **The letter "q":** It has a special significance at the beginning of Surah Qaf.

3. The form and writing: "ق، ق، ق، ق"

- **The round head and the two dots:** The head suggests perfection or focus. The two dots above it distinguish it from the letter F and emphasize its strength or indicate a duality of "ability and strength, for example".
- **The deep cup:** The part below the line, such as the letters Nun, Sin, Shin, Lam, and Ya, symbolizes depth, origin, source, inner self, and the firm stability upon which the apparent power in the head is based.

4. Cultural and symbolic manifestations:

- **the heart:** The center of life, emotion, and spirit.
- **The pen:** The tool of knowledge and writing is "related to Surah Qaf".
- **The summit:** A symbol of superiority and sovereignty.

5. **In literature and poetry:** It is used to express power, grandeur, and depth, and has a majestic sound.

a summary:

The letter Qaf, by its name "Qaf", is a letter **power** divorced and **ability** The complete one, and the symbol **Proximity** Divine and **Doing** With truth and justice. It is a voice **The Quran** The final word, and the pulse **the heart** The All-Seeing. It manifests in the greatest names such as "The Strong," "The Almighty," "The Self-Subsisting," and "The Near." Its form, which combines the round head with the deep cup and the two dots, and its deep, powerful, melodious sound, together embody the power emanating from a profound source, the nearness inseparable from majesty, and the unwavering steadfastness in truth. It is the letter of majesty, power, and sublimity.

2.3.22 The letter "Kaf" and its name "Kaf": Sufficiency of the Generous, the essence of the universe, and the word of address

introduction:

The letter Kaf, the twenty-second in the alphabet, shares the same point of articulation as Qaf, but it is distinguished by its voiceless sound and its form, which holds a secret within it. It is the letter of sufficiency that enriches, the letter of perfection that completes, and the letter of the encompassing universe. It is the word of direct address, the tool of simile that brings meanings closer, and the substance of speech and the Book that guides. It is the letter of gentle containment and all-encompassing existence. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting upon the Beautiful Names of God, and analyzing its name, form, and characteristics.

"A" The basic "Quranic and cosmic" connotations:

1. Sufficiency and contentment: "I am rich in God."
 - **God is sufficient.** The core meaning of the letter Kaf is "**Sufficient**" And to be content with God alone, needing nothing else. God **enough** His servant, his helper, and his agent.
 - **Dispensing with it:** The letter Kaf indicates that God is the source of true sufficiency, with which man does not need anyone else.
2. Perfection and completeness: "Reaching perfection":

- **Completion:**The letter Kaf is associated with the meaning of perfection and completeness, and the attainment of something in its entirety.**I completed**"Complete."
 - **Pride and arrogance:**Perfection is manifested in pride, grandeur, and majesty.**big, The big one**".
3. The universe, multiplicity, and comprehensiveness – “the encompassing of existence”:
- **Universal existence:** word "**being**"It means existence, and the letter "Kaf" is related to existence and being."**He was**".
 - **Comprehensiveness and inclusiveness:** word "**all**"It indicates comprehensiveness, inclusiveness, and encompassing all individuals or parts.
 - **Abundance:**The letter Kaf appears in contexts of abundance and plurality.
4. Speech and writing are "vessels of revelation":
- **Divine expression: "Speech"**"The Word of God" and "the Book" "the Qur'an and the revealed books" begin with the letter Kaf, which links them to revelation, explanation and recording.
 - **Knowledge tool:**Writing and speech are the tools for transmitting and preserving knowledge.
5. Simile and metaphor "approximating meanings":
- **The tool of simile:**The letter "kaf" is the basic comparative particle in Arabic.**K**It is used for comparison and to approximate the image and meaning.
6. Direct speech is a "communication tool":
- **you:**The letter "kaf" in the phrase "-ka, -ki..." is a tool for direct communication with others, carrying the meaning of personal guidance.
7. Generosity and munificence: "an abundance of giving".
- **Extensive giving:**God's name"**The Generous One**"It means generous and bountiful, giving without measure or expectation of return.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A uvular, stop/plosive, voiceless, and unemotional sound. It is produced at the back of the tongue with the fleshy and hard palates, "slightly closer to the voiceless Qaf." It is the counterpart of the voiceless Qaf.
- **Intensity and whispering:** His whispered explosive voice, "without vibrating the strings," gives it a powerful, calm, or subdued quality, as if it were a complete sufficiency that does not require the sound of the letter Qaf.

2. The grammatical and linguistic role:

- Preposition and comparison: "like".
- **Attached pronoun:** "-ka, -ki, -kum, -kunna".
- **Part of the root:** It is involved in the composition of many important roots that indicate sufficiency, the universe, speech, generosity, and pride.

3. The shape and writing are "k, k, k, k":

- **Curved/angular shape:** It suggests containment and bending "like the palm of a hand or a bowl".
- **The small kaf/inner hamza:** This unique shape within the separate or final K is its visual secret. It may symbolize:
 - **The hidden essence:** The seed or kernel that contains perfection or sufficiency.
 - **Self-affirmation:** It's as if the letter carries a miniature version of itself for emphasis.
 - **Speech code:** A reference to the letter "kaf" in the address.

4. Cultural and symbolic manifestations:

- **Kaaba:** The center of monotheism and the Qibla of Muslims.
- **The palm:** A symbol of inclusion, giving, and ability.
- **The book:** A vessel of science and knowledge.

5. In literature: It is frequently used for simile and rhetoric.

a summary:

The letter Kaf, by its name "Kaf", is a letter **Sufficiency** Which God grants **Al-Kafi** and symbol **Perfection** "Glory be to God" **The big one** and **Generosity** "The generous" It's a bowl. **universe** Comprehensive **all** and **Speech** Al-Hadi **book** It is a tool. **simile** The close one and the consciences **speech** The direct. Its form, which cradles its inner secret, the "small Kaf," and its intense, whispered sound embody the meanings of self-sufficiency, all-encompassing containment, and gentle communication. It is a letter that connects divine richness and cosmic existence, and revelation and guided speech.

2.3.23 The letter "L" and its name "Lam": the banner of connection, the longing for the ultimate goal, and the brilliance of the kingdom

introduction:

The letter Lām, the twenty-third letter in the alphabet, is a fluid letter that connects, guides, and directs. It is the link that connects words, causes, and effects; it is the yearning for purpose that propels action toward its goal; and it is the brilliance of sovereignty that attributes everything to its rightful owner. It is the letter of connection, direction, and specialization. Its secrets are revealed by contemplating its pivotal occurrence in the Holy Quran, reflecting on the Beautiful Names of God—especially the Greatest Name, "Allah"—and analyzing its name, form, and unique lateral sound.

"A" The basic "Quranic and cosmic" connotations:

1. Connection, linking, and adhesion: "The fabric of language and the universe":
 - **Link:** The primary function of the letter "lam" is to connect and link parts of speech to form complete sentences and meanings.
 - **Adhesion and proximity:** The preposition "lam" can indicate the meaning of closeness and attachment to something.
 - **Cosmic interconnectedness:** It reflects the interconnectedness of the parts of the universe and their dependence on each other.

2. Purpose, justification, and causality: "direction of action":
 - **Setting the goal:**The "lam" of purpose clarifies the goal or reason behind the action.**To worship**".
 - **Statement of the outcome:**The "lam" of consequence (becoming) indicates the final result of the action, even if it was not initially intended.**to be an enemy to them**".
 - **Linking the action to its purpose:**The letter "lam" directs the verb towards its purpose and connects it to its result.
3. Ownership, jurisdiction, and entitlement: "Determining ownership":
 - **Ownership percentage:**The possessive pronoun "lam" is the primary tool for attributing something to its true owner.**To God belongs the dominion of the heavens and the earth.**".
 - **Specialization and definition:**It specifies who something belongs to or who it is directed to.**You will be rewarded**".
 - **Eligibility:**It shows who deserves something, such as praise or thanks.**Thank God**".
 - **The name of God, "Allah":**The letter "L" is fundamental and repeated in the name of God the Greatest, emphasizing His worthiness of worship, His absolute sovereignty, and the exclusive right of divinity to Him alone.
4. Emphasis and strengthening of meaning:
 - **To confirm the statement:**The initial "lam", the oath "lam", and the slippery "lam" are all powerful tools for emphasizing and strengthening the meaning and removing doubt.
5. Command and instruction:
 - **Request for action:**The imperative lam is used to give a command and request an action.
6. Tongue, language, and expression:
 - **Communication tool: "tongue"**The two basic tools of expression and communication, "language", begin with the letter "L".

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A lingual/alveolar sound, lateral, intermediate "between intensity and laxity", voiced, thin or emphatic "often in the word of majesty".
- **Side sound:** A unique feature is that the air flows from the sides of the tongue while its center is in contact with the gums. This lateral flow is conducive to smooth connection and transition.
- **Moderation and loudness:** His medium-voiced voice gives him clarity and balanced strength.

2. The grammatical and linguistic role:

- **A fundamental preposition:** With its multiple and pivotal meanings.
- **The definite article:** "ال" The only definite article in Arabic plays a fundamental role in identifying nouns.
- **Functional letters:** The imperative lam, the accusative lam of reason, the lam of denial.
- **Non-functional letters used for emphasis:** The initial lam, the oath lam, the slippery lam.
- **Part of the root:** It is involved in the structure of a very large number of roots.

3. The form and writing are: "ل، له، لي، ل"

- **The vertical line and the cup:** The shape combines vertical straightness, like the letter "A" which symbolizes height and connection from above, and the cup or lower curvature which symbolizes containment, purpose, or stability.
- **Connection and routing code:** Visually, it embodies the function of the letter L in connecting the upper and lower parts, directing movement towards a goal, or conveying meaning.

4. Cultural and symbolic manifestations:

- **the night:** A time for stillness and reflection.
- **Dress:** A symbol of modesty and protection.
- **Milk:** A symbol of purity and innocence.

5. **In philosophy and logic:** The letter "lam (ل)" is essential in building logical arguments and determining causal relationships.

a summary:

The letter L, by its name "Lam", is a pillar **Connection** In language and the universe, it connects the parts and weaves relationships. It is a guide. **The goal** And it is the key to understanding cause and effect. It is a sign. **the king** And specialization is manifested in the Greatest Name of God "**God**" It also benefits **Emphasis** and **The matter** Its dual form, poised between uprightness and curvature, and its flowing, lateral sound, embody its pivotal role in communication, guidance, and personalization. It is the standard-bearer of meaning and the link to existence.

2.3.24 The letter "M (م)" and its name "Mim": the encompassing of all things, the king of existence, and the source of water.

introduction:

The letter Meem, the twenty-fourth letter of the alphabet, is a labial and nasal consonant that resonates with a deep, nasal quality, forming a circle that encompasses meaning. It is the all-encompassing letter that leaves nothing out, the letter of absolute sovereignty that surrounds all existence, and the source of water, the origin of all life. It is the letter of completeness and totality, of inner depth, and of returning to the origin. Its secrets are revealed by contemplating its frequent and pivotal occurrences in the Holy Quran, reflecting on the vast number of the Most Beautiful Names of God that begin with it, and analyzing its unique name, its circular shape, and its resonant sound.

"A" The basic "Quranic and cosmic" connotations:

1. The summation, encompassing, and completion of "the center of the circle":
 - **Absolute inclusiveness:** The letter "meem" is the strongest letter in denoting plurality, but it is a plurality that encompasses, includes, and is complete. It is not limited to joining, but to complete containment.

- **Origin and outcome:** word "**or**" It means the origin that is sought and referred to, and "Imam" is the one who is followed and gathers people behind him, and "Ummah" is the group that gathers.
 - **Completion:** It comes in words like "**All**" And "completed" is used to indicate reaching perfection and the ultimate goal.
 - **ocean:** God's name "**ocean**" This comprehensive overview embodies knowledge and capability.
2. Kingship, dominion, and power – "absolute sovereignty":
- **Sultan and sovereignty:** The letter Meem is the first letter in "**king**" The words "king," "owner," and "kingdom" express absolute ownership, effective authority, and complete dominion.
 - The manifestation of divine sovereignty: This attribute is manifested in the names of God "the King", "the Owner", "the Owner of the Kingdom".
3. Water and the source of life, "the wellspring of existence":
- **The origin of life:** word "**water**" The letter Meem, which is the origin of all living things in the Qur'an, begins with the letter Meem.
 - **Fluidity and depth:** Water symbolizes fluidity, purification, depth, and flowing life.
4. Companionship and communication:
- **Accompanying:** preposition "**with**" It indicates a meeting, companionship, and communication between two parties.
 - **Divine companionship:** God is with the patient, the righteous, and the doers of good.
5. What is meant by "interrogation, generality, and connection"?
- **The comprehensive tool:** The tool "**what**" "Interrogative pronoun, relative pronoun, negation particle, source particle..." It has multiple functions and often indicates generality and inclusiveness.
6. Death is "an all-encompassing end":
- **The inevitable end: "death"** It is the end that surrounds every living soul, and it is the transition to another life. God is "**The Deadly One**".

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A labial, nasal, medium sound (between intensity and laxity), voiced, and unemotional. It is produced by closing the lips as the sound passes through the nose (nasalization).
- **Nasalization and ringing:** Nasalization is the most prominent feature of the letter M sound, giving it resonance, depth, and fullness, and suggesting inner or deep connection or surrounding sound.
- **Verbal closure:** The closing of the lips suggests gathering, containing, and surrounding.

2. The grammatical and linguistic role:

- Preposition. "مذ/منذ"
- "Ma" is an interrogative pronoun, a relative pronoun, and a negation particle.
- **The plus sign:** In the pronouns "they, how many, it was" and in some nouns and verbs.
- **Morphological forms:** The beginning of many important forms such as the active participle and the passive participle of non-triliteral verbs, the noun of time and place, and the mimetic infinitive.

3. The shape and writing: "م، م، م، م"

- **Closed circuit:** The basic shape includes a circle or closed head, strongly symbolizing collection, enclosure, wholeness, completeness, and center.
- **The downward-sloping tail:** At the end of the word, the tail goes below the line, suggesting depth, or a return to the origin, or the conclusion and completion of something.

4. Cultural and symbolic manifestations:

- **the mom:** A symbol of source, containment, tenderness, and togetherness.
- **The mosque:** A place where Muslims gather for worship.
- **City:** A place of urban and cultural gathering.

5. The letter "M" is named "M Y M".

- **Repetition and comprehensiveness:** Its beginning and end with the same letter "M" with the letter "Y" in the middle embodies the meaning of comprehensive encompassing, rotation, returning to the self or origin, and continuous connection within this encompassing.

a summary:

The letter Meem, with its surrounding name "Meem", is a letter **Collection** Comprehensive and **Briefing** The complete and **the king** The absolute. It is linked to the foundation of life. **Water** And with divine assistance **with** It is manifested intensely in the Most Beautiful Names of God. His name, its circular shape, and its resonant nasal sound all embody the meaning of containment, depth, completeness, and return to the origin. He is the encompassing ocean that gathers everything, connects the apparent with the hidden, and represents divine perfection.

2.3.25 The letter "N" and its name "Nun": the light of guidance, the origin of life, and the point of self

introduction:

The letter Nun, the twenty-fifth letter in the Arabic alphabet, is a nasal consonant with a nasal quality and resonance, its shape resembling a deep cup embracing a central point. It is the letter of light that dispels darkness, the letter of emergence that brings life forth from nothingness, and the letter of the soul that carries individual identity. It is a symbol of manifestation after concealment, growth after dormancy, and certainty after doubt. Its secrets are revealed by contemplating its occurrences in the Holy Quran, particularly in Surah Nun, reflecting upon the Beautiful Names of God, and analyzing its name, form, and distinctive nasal sound.

"A" The basic "Quranic and cosmic" connotations:

1. Light, radiance, and guidance are "against darkness":

- **Source of light:**The letter N is the first letter in the word "**Other**" God is "**The Light**" Its light guides to the truth and dispels darkness. The Quran is light, and faith is light.
 - **Brightness and clarity:**Light represents clarity, transparency, and shining truth.
2. Emergence, emergence, and germination: "from latency to life":
- **Beginning of appearance:**The letter N is related to the meaning "**Evolution**" Emergence and growth, especially from a latent state or from within the earth. **Originated**, created, **sprouted** "It sprouted."
 - **The new life:**It represents the emanation of life and its emergence into existence.
3. The self, the individual, and identity: "The Individual Point":
- **The human self: "self"**It begins with the letter Nun, and refers to the self, the soul, or the individual personality.
 - **Identity and point:**The dot in the letter N may symbolize this unique self and its point of awareness.
4. The letter "Nun" as a letter and symbol in Surah Al-Qalam:
- **Divine oath:**The opening of Surah Al-Qalam with the letter **Nun. By the pen and what they write.**The letter Nun gives it special importance and symbolism.
 - **A connection to science and writing:**The oath using the letter Nun, coupled with the pen and writing, emphasizes the importance of science, knowledge, and documentation in the divine message.
 - **Multiple interpretations:**The letter Nun here has been interpreted with multiple meanings: "whale, inkwell, letter...", all of which may carry part of the symbolic meaning of containment, depth, and knowledge.
5. Calling, informing, and alerting:
- **Call and warning:**The call **club**A call is a means of attracting attention, inviting, and informing.

6. Negation, affirmation, and emphasis:

- **Key linguistic tools:**The letter “nun” is a fundamental component in the negation tools “in” and “lan” and the emphatic letters “inna” and “anna”, which gives it an important role in determining, restricting, and emphasizing the meaning.

7. Victory and salvation:

- **Victory and salvation: "Victory"**And “salvation” from distress or destruction begins with the letter Nun.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A lingual/alveolar, nasal, medial, voiced, and non-nasalized sound. It shares with the letter Meem the characteristic of nasalization (the sound passing through the nose).
- **Nasalization and ringing:**Nasalization gives the voice resonance and depth, and suggests an inner connection or an extended voice.

2. The grammatical and linguistic role:

- Letters of negation, accusative case, emphasis, and condition.
- **The feminine plural:**The feminine plural pronoun.
- **The letter nun of protection:**It protects the verb or letter when it is connected to the first-person singular pronoun.
- **Tanween:**A basic morphological sign is "a silent nun in pronunciation".
- **Part of the root:**It is involved in the composition of many roots that indicate light, emergence, soul, call, negation, victory.

3. The shape and writing are: "ن، ٴ، ٴن"

- **The cup and the point, "the vessel of essence":**The basic shape “at the end of a word or a single word” is like a cup or a deep semicircle that embraces a single point in its center.
- **The significance of the cup:**The vessel, the containment, the depth, the inner, the stability.

- **Significance of the midpoint:** It is the secret and essence of the letter Nun. It symbolizes: individual identity “the soul”, the center of origin “emergence”, the hidden secret, the light hidden within.
4. Cultural and symbolic manifestations:
- **The river:** A symbol of life, flow, and growth.
 - **Star:** A source of light and guidance in the darkness.
 - **The ant:** A symbol of hard work and perseverance.
5. The letter "N" is called "ن و ن".
- **Containment and return:** Like “Mim”, its beginning and end are with the same letter and in between is the letter “waw”, the symbol of connection and extension, it embodies the meaning of containment, depth, and return to the self or origin.

a summary:

The letter Nun, with its profound name "Nun", is a letter **light** The guide and source of enlightenment, and the letter **Evolution** And emanation from within. It represents **self** Humanity is linked to its unique identity. **With the pen** And knowledge and **The call** and **Victory** It is manifested in the name of God. **"The Light"** Its cup-like shape, which embraces its essential point, and its resonant nasal sound, together embody inner containment and the central point from which light, life, and identity emanate. It is the letter of latent existence and guiding light.

2.3.26 The letter) "ه" haa) and its name: the whisper of guidance, the identity of the unseen, and the gift of life.

introduction:

The letter Haa, the twenty-sixth letter in the alphabet, is a letter of subtle sound, deep articulation, and multiple forms. It is the whisper of guidance that directs hearts, the symbol of the absolute unseen identity "He," and the gift of life manifested in the soul and breath. It is the letter of gentleness and concealment, of connection with the Divine Essence, and of the sign of continuous existence. Its secrets are revealed by contemplating its occurrences in the Holy Quran, reflecting

on the Beautiful Names of God, and analyzing His name, its changing forms, and its whispered, guttural sound.

"A" The basic "Quranic and cosmic" connotations:

1. Guidance and direction "The Light of the Path":
 - **Indication of the truth:**The letter H is the first letter in "**Hoda**"Guidance is showing the way and pointing to the path of goodness and truth; it is a great divine blessing. God is "**Al-Hadi**".
 - **The guiding light:**Guidance is like a light that reveals the landmarks of the path.
2. Divine identity "the third-person pronoun "He":
 - **Reference to the Supreme Being:**The letter "ha" is the essence of the third-person pronoun."**he**"This refers to the unique divine essence, absent from our direct sensory perception, yet present in its knowledge and power. It is a continuous affirmation of the oneness and uniqueness of God.
 - **Absolute unseen:**"He" represents the reference to the absolute unseen, which cannot be perceived by sight.
3. The subtle and gentle presence of "the whisper of life":
 - **The hidden voice:**The sound of the letter "h" coming from the back of the throat is a subtle and gentle sound, symbolizing what is internal, deep, and not visible to the eye.
 - **The soul and the spirit:**It may symbolize the soul or spirit as a hidden presence that flows through the body.
 - **Air and breathing:**It is associated with the sound of breathing, which is essential for life, and with air as a gentle and invisible element.
4. Gift and bestowal "from the Giver":
 - **Divine gift:**The letter "ha" is part of the name of God."**The Giver**"He who gives and bestows without measure.
5. Warning and drawing attention: "The silent 'ha'":

- **Show movement or meaning:** The silent "ha" at the end of some words serves to alert or indicate the movement of the letter before it when pausing.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A guttural, fricative, whispered, and softened sound. It comes from the deepest part of the throat, "deeper than the 'ayn' and the 'ha'."
- **Whispers and secrecy:** It is the weakest and most subtle of letters in sound, almost just an audible breath, which reinforces its association with secrecy, gentleness, spirit, and breathing.

2. The grammatical and linguistic role:

- **his:** "-h, -ha, -huma, -hum, -hunna" are used to connect and refer to the absent person.
- **Silent Hā':** To stop and warn.
- **The feminine ending "ta marbuta":** The letter "ة" is originally a letter "ه" and is used as a marker for femininity.
- **Part of the root:** It is included in the structure of roots that indicate guidance, descent, escape, family.

3. The form and writing are: "ه، هـ، هـ، هـ"

- **Great formal diversity:** It is the letter that changes shape the most depending on its position, reflecting its flexibility and ability to manifest in different forms, and perhaps reflecting the nature of the hidden existence that does not appear in one form.
- **The circular/ring shape:** In some of its forms, "-h, h, a," there is a circular or ring-like shape that suggests containment, completeness, or return.
- **The knotted/connected shape:** The beginning and middle of the word "h, -h" suggest deep connection and linking or inner complexity.

4. Cultural and symbolic manifestations:

- **Al-Hilal:** The gradual emergence of light.
- **Air:** The hidden element of life.

- **The heart (in some interpretations):** The center of life and inner consciousness.
- 5. **In philosophy and mysticism:** The letter "ha" is associated with the divine self "He", with inner existence, and with breathing as a manifestation of the divine life that pervades the universe.

a summary:

The letter H, with its name "Haa", is a whisper **guidance** The divine coming from "**Al-Hadi**" It is a symbol **Identity** The unique divine "**he**" It represents **hidden existence** And gentleness, the breath of life and breathing. It is manifested in giving. **The Giver** Its multiple forms and its deep, hidden sound embody this inner dimension and flexibility in manifestation. It is a letter that connects the deepest point of existence with manifest guidance, and with the absent yet present divine self.

2.3.27 The letter Waw "و" and its name : "و" the connection of affection, the promise of loyalty, and the awareness of existence

"A" The basic "Quranic and cosmic" connotations:

1. **Connection, combination, and conjunction are "essential links":** The central function of the conjunction "wa" is to connect and combine things and meanings, often without order.
2. **Affection and love, "the emotion of closeness":** The letter Waw is the beginning "**Friendship**" Pure and gentle love. God is "**The Loving One**".
3. Awareness, perception, and retention: "The vessel of knowledge":
"Awareness," retention, understanding, and comprehension: "Aware, conscious, vessel."
4. **The "Affirmation and Magnification" section:** The oath conjunction "waw" is used to emphasize the statement and magnify the thing sworn by.
5. **Promise and fulfillment: "The Covenant of Right":** Commitment to action. **a promise** and its completion "**He fulfilled/fulfilled** God's promise is true.
6. **Existence and Being:** Presence and Being **Found**, He was".
7. **Face and direction:** The appearance, purpose, and direction of something. **face** "Destination."

8. **Loyalty and support:**Closeness, love, and support.**WaliGuardians,Guardian".**
9. Manifestations of the Most Beautiful Names: The Loving, The One, The Vast, The Guardian, The Bestower, The Trustee, The Inheritor.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
 - A labial, semi-voiced "voice" sound, sometimes lenient/emphatic, intermediate between intensity and laxity. It is produced by closing the lips.
 - **Softness and extension:**Its soft, extended sound, like a vowel, or its smooth sound, like a consonant, is appropriate to the meanings of connection, affection, and spaciousness.
2. The grammatical and linguistic role:
 - A basic conjunction: for absolute joining.
 - Waw of oath.
 - The conjunction "waw (و)" indicates accompaniment.
 - The conjunction "waw (و)" indicates the present state.
 - Wow, maybe "to minimize".
 - The conjunction "waw (و)" is used to begin a new sentence.
 - The plural "waw" is a pronoun.
 - A vowel sound.
 - **Part of the root:**It goes into too many roots.
3. The form and writing:"و، و"
 - **Round head and curved tail:**The head suggests a point of connection, and the downward-curving tail suggests softness, fluidity, extension, and linking.
 - **The absence of the dot:**It symbolizes capacity, inclusiveness, and unlimited connectivity.
4. Cultural and symbolic manifestations:
 - **Roses:**A symbol of beauty and love.
 - **Homeland:**A place of belonging and connection.
5. The letter) "و" waw) is called."واو"

- **Connection and return:** Its beginning and end with the same letter embody connection, linking, return, and extension.

a summary:

The letter Waw, with its connecting name "Waw", is a letter **Connection** Combination and fluidity. It is a symbol. **affection** And pure love **friendly** It indicates **Awareness** Preservation and existence. It is a tool. **Section** and **The promise** and **State** "**Guardian**" Its curved shape and soft sound embody gentle connection and continuous extension. It is a letter that gathers, connects, and extends with mercy and affection.

2.3.28 The letter) "ي" yaa) and its name) "ياء" yaa): the certainty of knowledge, the ease of life, and the call of closeness

"A" The basic "Quranic and cosmic" connotations:

1. **Certainty and cognitive stability:** The established knowledge that is beyond doubt. **Confidence** They are certain, they are certain.
2. **Ease, simplicity, and simplification:** Against hardship, to make things easier. **Walks** Make it easy. **Yosra**".
3. **Right, power, and blessing:** Right side, section, benefactors **right** "Those on the right."
4. **Day and time:** The unit of time, the Day of Reckoning. **day** "The Day of Judgment."
5. **Calling and signaling:** The basic vocative particle "**Or**".
6. **Personal communication "pronouns":** The first-person singular pronoun and the second-person feminine pronoun are used for direct connection.
7. **Proportion and attribute:** The nisba yaa connects the thing to its origin or attribute.
8. Manifestations of the Most Beautiful Names: "The Ever-Living, the Self-Sustaining".

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:

- A palatal sound, almost silent “voice”, voiced, fricative, and unvoiced. It is produced from the middle of the tongue as it is raised.
 - **Smoothness and fluidity:** His soft, gentle, extended voice suits the meaning of ease, smoothness, and a gentle call.
2. The grammatical and linguistic role:
- The vocative particle "ya".
 - A vowel sound.
 - The attached first-person pronoun "-i".
 - A feminine singular pronoun attached to the verb.
 - The nisba yaa.
 - **Part of the root:** It is involved in the structure of many roots.
3. The form and writing: "ي، يه، ي، ي/ي"
- **The backbend "duck shape":** At the end of the word, it suggests return, containment, gentleness, and fluidity.
 - **The two dots below:** Distinguishing it from others, they may symbolize the foundation, depth, or duality.
 - **The letter alif maqsurah:** "ى" Another form of ending, often for the feminine gender or to indicate completion.
4. Cultural and symbolic manifestations:
- **Hand:** The tool for action and giving "begins with the letter Y".
 - **Yemen:** Blessing and goodness.
5. The letter "ي" is called. "ياء"
- **Combining certainty, extension, and initiation:** It may symbolize extended certainty or a decisive call.

a summary:

The letter Yā', the last letter of the alphabet, is a letter **certainty** The firm and **Ease** The desired thing. It is a tool **The call** The close relative and the pronoun of personal contact. It is related **Right and per day** Its flowing, receding form and soft, elongated sound embody ease, flexibility, and a return. It is a letter that concludes the journey with a symbol of confident knowledge, an accessible life, and close communication.

2.3.29 The letter hamza "ء" and its name "hamza": the starting point, the power of the question, and the sound of separation

introduction:

The hamza, though sometimes not considered an independent letter in the traditional alphabetical order (but rather a diacritical mark or part of the alif), is nonetheless an authentic sound and a pivotal letter in the Arabic language of the Quran. It is the sound of absolute beginning, the starting point from the deepest part of the throat. It is the power of the question that awakens thought, the sound of separation that distinguishes and cuts, and the symbol of the will that initiates and acts. It is the letter with which the Greatest Name of God begins, as well as the names of the Divine Essence, and the acts of creation and command. Its secrets are revealed by contemplating its unique uses in the Holy Quran, and by analyzing its name, its form, and its sharp, explosive sound.

"A" The basic "Quranic and cosmic" connotations:

1. The point of origin and absolute starting point:
 - **Starting sound:** The glottal stop is the first sound that can be produced from the deepest point in the vocal apparatus, the larynx, representing the transition from stillness or nothingness to sound existence.
 - **The beginning of the Great Names:** Essential names begin with them, such as "God", "One", "first", "last", "Adam", "any", "land", "commander". This confirms its role as a symbol of beginning, origin, and foundation.
 - **Divine primacy manifested:** It is related to the attribute of God "the first" "Al-Badi'" as the starting point.
2. The power of questioning and inquiry: "Awakening the mind":
 - **The central interrogative tool:** The hamza is the basic tool for questioning in the Qur'an, and it is used for multiple purposes that go beyond simply requesting information.
 - **Denial and defiance:** "Is there any god besides Allah?"

- **Reproach and blame:**"Did you say to the people...?"
 - **Exclamation and surprise:**"Will You place therein one who will cause corruption?"
 - **Seeking guidance and knowledge:**"Are many different lords better...?"
 - **Report and confirmation:**"Have We not expanded your breast for you? Is not God sufficient for His servant?"
 - **Settlement:**"Is it all the same to us whether you preach to us...?"
 - **The function of contemplation:**Interrogation with the hamza in the Qur'an is often an invitation to think, reflect, awaken the mind, and challenge false assumptions.
3. The sound of separation, cutting, and differentiation:
- **Sharpness and cutting:**The sound of the glottal stop (hamza) involves a sharp and sudden interruption of the airway, symbolizing separation, distinction, and severance between matters.
 - **Hamza al-qat':**It is the one that separates words and confirms their independence, unlike the hamzat al-wasl.
 - **Distinguishing right from wrong:**Its strength and clarity make it suitable for settling matters and revealing the truth.
4. Will, command, and action – the power of execution:
- **Beginning of the action:**Many verbs that indicate command, will, or beginning begin with the hamza. (أَمَرَ، أَدْنَى، أَتَى، أَمَنَ، أَفْعَلَ...)
 - **Divine act:**It is related to God's actions such as commanding and creating.

"B" Additional linguistic and cultural insights:

1. Acoustic characteristics:
- A guttural, stop/burst, strong, voiced or voiceless sound (depending on context and dialect, but the basic quality is forceful). It is produced from the back of the throat by closing the vocal cords and then suddenly opening them.

- **Aggression and explosion:** This sudden sonic explosion from the deepest point reflects the meaning of a strong start, a decisive cut, a direct question, or a binding order.
2. The grammatical and linguistic role:
- **Hamza al-qat' and hamza al-wasl:** A basic distinction at the beginning of words has its own rules and regulations.
 - A vocative particle for someone nearby: "Azid".
 - **Interrogative particle:** "For imagination and belief".
 - The hamza of equalization.
 - Present tense prefix for the first person singular: "I write".
 - The superlative form: "I do".
3. The shape and writing are: "أ، إ، ؤ، ئ، ء"
- **The original form:** "ء" It resembles the head of a small eye, perhaps a reference to the depth of the outlet or origin.
 - **Chairs "A, O, E":** The hamza often needs a letter "alif, waw, ya" to settle on, which shows its dependence on what is next to it to be manifested, but it is the one that begins the sound and determines it.
 - **The long alif:** "آ" The meeting of two hamzas or a hamza and an alif madd.
 - **Formal diversity:** This reflects the diversity of its functions and its ability to start from different positions.
4. The letter's name is "Hamza":
- **The root:** "ه م ز" It is associated with the meaning of prodding, winking, pushing, pressing, and intensity. This corresponds to the strength of her voice and her role in forceful questioning or decisive initiation.
5. **In literature and rhetoric:** It is used to emphasize the strength of a question, statement, or exclamation.

a summary:

The letter hamza, with its strong, deep pronunciation, is a sound **the beginning** The absolute and the initial starting point. It is power. **Question** The one who stimulates

thought and reveals truths, and the voice **the chapter** The decisive factor that distinguishes and paves the way. It symbolizes **For the will and The matter** The divine, and it is manifested in the beginning of the name **"God"** And the names of the self and the pivotal verbs. Its multiple forms reflect its various manifestations, and its name "Hamza" indicates its power and penetration. It is the first spark, the essential question, and the decisive word.

In the agreed-upon expanded form.

2.3.30 Summary of the section: The secrets of letter names and their cosmic and Quranic significance

Based on the premise that the Holy Quran is the primary source and ultimate authority for understanding God's word, and that deep contemplation is the key to unlocking its treasures, this section explores the profound cosmic and Quranic significance of the Arabic "names of letters." We do not treat letters as mere sounds or abstract symbols, but rather as fundamental units within the "Quranic Arabic language," and as keys that carry essential energies and meanings derived from their manifestations in the Holy Quran, their connection to the Most Beautiful Names and Sublime Attributes of God, and their phonetic and formal structure and unique names.

Methodology of deduction and reflection:

In deriving the meanings of the letter names, we adopted a methodology based on:

1. **Contemplating the Quran:** It tracks the occurrences of the letter and its manifestations in key words and different Qur'anic contexts.
2. **The Most Beautiful Names of God:** Linking the connotations of the letter to the names and attributes of God that begin with it, include it, or reflect its essential meaning.
3. **The name of the letter and its structure:** Consider the name of the letter itself "A, B, J..." and its shape and sound as additional sources of meaning.

4. **The Arabic language of the Quran:** Understanding these meanings within the framework of the integrated linguistic system of the Qur'an.

The most significant implications revealed by the "models":

By applying this methodology to the names of the letters from Alif to Ya, a coherent network of meanings was revealed to us, including, but not limited to:

- Manifestations of the Divine Self:** Many letters are directly associated with the names and attributes of God, such as Alif "the One, the First", Ba "the Originator", Ta "the Oft-Returning", Ha "the Living, the Wise, the Truth", Kha "the Creator, the All-Knowing", Dal "the Judge", Ra "the Most Gracious, the Most Merciful, the Lord", Sin "the Peace, the All-Hearing", Shin "the Most Appreciative, the Witness", Sad "the Eternal", Qaf "the Strong, the All-Powerful, the Self-Sustaining", Kaf "the Great, the Generous", Lam "God, the Subtle", Mim "the King, the Guardian", Nun "the Light", Ha "the Guide", Waw "the Loving, the Protector", Ain "the All-Knowing, the Most High", and Ghain "the Rich, the Forgiving".
- Universal and moral principles:** The letters reflected basic principles such as creation and beginning (Alif, Ba, Kha), unity (Alif), connection and purpose (Lam, Waw), gathering and encompassing (Jim, Mim), strength and stability (Qaf, Sad, Tha), mercy and love (Ra, Ha, Waw), life (Ha, Nun, Ha), knowledge and awareness (Ain), light and guidance (Nun, Ha, Dal, Dhal), purity and uprightness (Ta), ease and certainty (Ya).
- Structure and form as a symbol:** A remarkable correspondence emerged between the shape or sound of the letter and its meaning; such as the uprightness of the letter Alif "uprightness and unity", the lower dot of the letter Ba "the starting point", the dots of Tha and Shin "abundance and spread", the cup of the letters Noon, Seen and Qaf "containment and depth", the strong sound of Qaf "strength", and the hidden sound of Haa "the unseen and gentleness".

- **The name as a meaning:** The letter names themselves, "A, B, M, N, W...", carried additional connotations that enhanced the understanding of its energy and meaning.

Summary and objective:

Reflecting on the names of the letters using this methodology opens new horizons for understanding the Holy Quran and reveals a deeper layer of structural and semantic miracle in God's word. This understanding does not stop at linguistic analysis but extends to connect the letter to the universe and the Creator, providing the reader and the one who reflects upon it with additional tools to enrich their understanding and deepen their connection with God's Book, moving from superficial reading to conscious contemplation that touches the essence of the divine message. This section is an invitation to sense the energy and meaning inherent in each letter and to consider it a fundamental step in the journey of "rediscovering the Quran."

2.4 Summary of the new approach: Towards a living Qur'anic language

My book, in its third edition, presents the methodology of "Quranic Arabic Linguistics," a new and innovative approach to understanding the Holy Quran. This methodology aims to bring about a qualitative shift in how we engage with the divine text, moving from superficial understanding to delving into its deep linguistic and cognitive structure, from fragmentation to unity, and from the static linguistic sign to the living and dynamic image.

Introduction: The Crisis of Understanding and the Need for a New Approach

This methodology begins by diagnosing the crisis of understanding resulting from approaches that may focus on grammatical analysis at the expense of meaning and the integrated image, potentially leading to the fragmentation of the text and weakening its vitality. For example, when analyzing the word "yataraqqabu" (he

anticipates) in the verse "So he went out from it, fearful and watchful," as a "present tense verb in the indicative mood," the vivid psychological and visual scene is reduced to a rigid, lifeless rule. Hence, the need arises for a new understanding that redirects the focus from the grammatical "factor" to the "meaning" and image, based on the premise that the Quran, in its clear Arabic language, possesses a coherent and intentional internal system that is self-explanatory.

First: The founding principles of the new jurisprudence

This methodology is based on integrated principles derived from the structure of the Qur'an itself:

1. **The unique nature of the Qur'anic language and its absolute**

intentionality: Dealing with the Qur'an is not as a common Arabic language, but as a "clear Arabic tongue" with its own well-defined internal system, its own laws, and its absolute intentionality in every letter, word, and drawing, negating any arbitrariness.

2. **Text unity and image primacy (reading through the photographer's eyes):**

- **Text unity as a comprehensive system:** Belief that the Quran is an integrated and interconnected structure, with each part explaining the others, is the cornerstone of this approach. The danger of "fragmenting" the text (as in "those who have made the Quran into fragments"), that is, dividing it into parts, represents the greatest obstacle to correct understanding.
- **Starting from the mental image:** The process of understanding begins with grasping the overall picture painted by the verse before delving into the details, and moving from the grammarian's question: "What is the grammatical analysis of this word?" to the thinker's question: "What is the complete picture painted by this verse?"

3. **Self-explanation and derivation of rules from within:** The Quran is the first and supreme source for understanding itself and revealing its secrets. The

rules for understanding it are derived from within it, and not by imposing external human linguistic or intellectual rules upon it absolutely.

4. The dynamics of meaning and its vital interaction with context:
 - The Qur'anic word does not have one rigid meaning, but rather carries a unique semantic imprint that gives it a range of possible meanings.
 - There is no perfect synonymy in the Qur'an; each word retains its precise particularity.
 - The intended meaning is precisely determined by the immediate context (the verse), the broader context (the surah), the historical and cultural context of revelation, and its interaction with the overall system of the Qur'an.
5. **Reason, intentions, and reality:**Emphasizing the role of the conscious mind in applying the methodology, and the necessity of aligning the understanding with the overall objectives of Sharia (such as justice and mercy), and that this understanding finds its echo and credibility in the cosmic and human reality.

Second: The foundational code and methodological tools

This jurisprudence relies on innovative analytical tools derived from the structure of the text itself:

1. **The essential nature of "letter names" as a semantic system:**Considering the "names of letters" (such as: Alif, Ba, Jim) not merely as phonetic symbols, but as units that carry latent energies and meanings, forming primary keys to understanding the word.
2. **The centrality of "baptisms" (letter pairs) as a structural system:**Starting from the premise that "secondary" elements are the basic structural and semantic units that reveal deeper layers of meaning, including..."**Kinesthetic meaning**"Which connects the word to the laws of creation and life.
3. **Using manuscript evidence and the original drawing as a guide:**Considering the Ottoman script in older manuscripts as an important witness may reveal

additional details and messages that enrich understanding and challenge traditional readings.

4. **Living Language: Cinematic Reading and Structural Intonation:**
 - **Cinematic reading:** Reading verbs is like a camera that paints a moving scene, as in the verb “walks” in the Almighty’s saying: “Then one of the two women came to him, walking modestly,” which represents a close-up shot that focuses on the manner of coming.
 - **Structural intonation:** The sonic miracle of the Qur’an is not limited to the “Tajweed” added by the reader, but is an integral part of the structure of the text, and is manifested in the sound of the words, the rhythm of the syllables, and the harmony of the sounds.
5. **Methodology for dealing with Quranic stories:** Understanding the Quranic story requires collecting its multiple narratives in the Quran and viewing them as an integrated unit that reveals different aspects of the event and highlights the "multi-perspective portrayal".

Third: The effectiveness of the methodology and a call for development

The book does not merely theorize, but strongly demonstrates the effectiveness of the methodology through...**130 successful applied research topics** These practical applications demonstrate how this systematic analysis can:

- It opens new horizons for deep understanding that goes beyond the apparent to the systematic inner meaning.
- It reveals an amazing structural and semantic coherence within the text.
- It offers logical and consistent insights to resolve previous interpretive and linguistic problems.
- The Quranic text connects to the laws of the universe and life in a deeper way.

Despite this success, the book calls on researchers to contribute to this effort, using modern linguistic, computer and statistical tools, to subject these promising hypotheses to further scientific scrutiny and expand the scope of their applications.

Conclusion: A call to activate systematic reflection

"The Jurisprudence of the Qur'anic Arabic Language" is not merely a theory, but a call to action, to liberate the mind from being confined to inherited rules, and to transform the reader from a passive recipient to an active participant who interacts with the image, sound, and movement within the text. It is a serious attempt to provide powerful keys to unlocking the treasures of the Qur'an, and a persistent endeavor toward a deeper and more authentic understanding of God's eternal message.

3 Part Three: The Shadows of Heaven and Hell – The Realities of Existence Between This World and the Hereafter

Resurrection, transformation, and purification of consciousness

1. Plants... a memory of resurrection in green attire
2. The flower that recites the Quran with its color
3. Water and fire... the struggle of the elements in the human heart
4. Fire... a light that burns so that the soul may be reborn from its ashes
5. Heaven and Hell... states of consciousness embodied in the soul
6. The whale... the darkness of consciousness that gives birth to light
7. Lightning and thunder... messages from the heavens in the throes of consciousness
8. Colors... the tones of light in the spectrum of existence

 It concludes with a reflection: "The minor resurrection within every human being."

1.1 The Gardens and Rivers of the Quran: From Outward Bliss to Inward Closeness

(Introduction: Conceptions of Paradise between Representation and Reality)

The verses of the Holy Quran abound with descriptions of Paradise and its delights, using exquisite sensory imagery that captivates hearts and minds: rivers of water, milk, honey, and wine; fruits hanging low; extended shade; lofty palaces; luxurious garments; and purified spouses. These descriptions are God's true promise to His believing and pious servants, and a powerful incentive to strive for His pleasure. But are these descriptions the ultimate and direct physical reality of the bliss of the Hereafter, or are they, as the Quran begins its description in places like, "The parable of Paradise which the righteous have been promised..." (Muhammad: 15), a

"parable" given to us to help us grasp realities that may transcend our worldly perceptions? And do the implications of these descriptions stop at the limits of sensory and material pleasures alone, or do they carry within them symbols and allusions to deeper and more abstract truths related to the state of the soul and its closeness to its Creator?

Scholars differ in their approach to these texts. One group focuses on the tangible, physical reality of Paradise, seeing these descriptions as an accurate depiction of what believers will experience. Another delves into the existential and epistemological dimensions, considering these sensory descriptions as representations of deeper truths, and that true bliss is a spiritual, epistemological, and existential state of closeness, peace, and contentment, the effects of which may begin to be felt in this earthly life.

Some focus on the sensory and physical descriptions of Paradise's rivers, fruits, and dwellings, emphasizing the reality and perfection of the rewards in the Hereafter and presenting a captivating and stimulating image based on the literal meaning of the Quranic text. Conversely, there is a renewed perspective that does not necessarily deny the sensory reality of Paradise, but rather sees these sensory descriptions as metaphors used to clarify abstract concepts, and that they also carry symbolic dimensions pointing to that sublime spiritual and intellectual state. Let us explore these two interpretations in greater depth in the following articles to see how these sensory descriptions can be integrated with abstract existential truths.

"Transition: Having reviewed these initial perceptions and the importance of the word 'parable', we will first delve into the description of sensory bliss as presented by the Qur'an, bearing in mind that it may be a representation of higher truths."

3.1 Paradise's bliss: Transcending the senses to the manifestations of knowledge

The Quran, in its description of Paradise, focuses on presenting a vivid and sensory image that resonates with human aspirations and innate desires. While this

description sometimes begins with the word "parable" (as an introduction to deeper understanding), it remains a divine promise of tangible, physical realities that believers will experience in their bodies and souls in the Hereafter, perhaps with initial manifestations beginning in the intermediate state (Barzakh). These descriptions, even if presented as parables to clarify the meaning, point to an otherworldly perfection that surpasses our earthly conceptions.

1. Rivers that quench thirst and delight the eye: a "paradise" of purity and renewed pleasure
 - The verses describe rivers of unchanging (not stagnant) water, milk whose taste has not changed, wine that is a delight for those who drink it (without intoxication or harm), and purified honey (Muhammad: 15). This **"Parable"** It emphasizes the abundance, deliciousness, and purity of the drinks as a direct sensory pleasure.
 - The description of water as "pure" and "not stagnant" indicates the purity of the environment of Paradise, but this description may go beyond mere physical purity to indicate a spiritual and cognitive purity that is not marred by any impurity.
2. Abundant fruits and inexhaustible produce: a metaphor for plenty and easy access.
 - The fruits are close and easy to reach, as Allah says, "Its fruits are within easy reach" (Al-Baqarah 2:25), and they are made readily available to the believer as he wishes. They are similar in appearance but different in taste. **"Parable"** It combines familiarity and renewal in sensual pleasure.
 - However, can the bliss of those created for eternity be limited to the worldly fruits we know? As some thinkers have pointed out, these "fruits" may be representations of deeper and more comprehensive beneficial conclusions and outcomes than mere immediate pleasures, which may not appeal to all souls to the same degree, especially those that have risen and aspired to something beyond.

3. Good homes and a large kingdom: a "paradise" of luxury, security, and advancement
 - The believers will have pleasant dwellings and palaces, as Allah says, "And pleasant dwellings in Gardens of Eden," and rooms built upon rooms, as Allah says, "Rooms built upon rooms." This is "**Parable**" It signifies luxury, security, and upgrading homes.
 - The concept of kingship extends to include vast lands and great property (Man: 20), but the reality of this kingship may go beyond mere physical possession to include intellectual and spiritual ownership.
4. Clothing, adornment, and purified spouses: a "paradise" of perfection, beauty, and purity.
 - The sensual adornment is present in the form of gold and pearl bracelets, and luxurious garments of silk, brocade, and fine silk. And bliss is completed by the presence of spouses purified from every worldly imperfection or flaw, as Allah says, "And for them therein are purified spouses," possessing attributes of perfection and beauty.
 - this "**Parable**" For perfection and beauty, but is it limited to the outward appearance? The discussion about "houris" and "virgins" that we have discussed previously opens the door to a deeper understanding that may go beyond mere physical beauty or immediate physical pleasures that may be of limited appeal to some noble souls or to those who have experienced all the pleasures of the world.
5. The limitations of worldly temptations and the need for deeper bliss:
 - Some thoughtful people raise a valid question: Are worldly sensual pleasures (such as fruit, wine, and physical pleasures) sufficient to tempt those who have experienced the pinnacle of luxury in this world, or those who are in advanced stages of life for whom these may not be their priorities?

- It is noted that figures like Elon Musk or wealthy leaders may be seeking rejuvenation or immortality more than they seek a specific fruit or wine. This suggests that true bliss in paradise must be...**Deeper and more comprehensive**It goes beyond simply repeating worldly pleasures in an improved form.
 - Therefore, even as we contemplate this wonderful sensory description, we must bear in mind that it is a “parable” given to us, and that the truth may be further and higher, and that true bliss includes spiritual, cognitive and existential aspects that satisfy the aspirations of the human soul in its deepest forms.
6. A life without worldly troubles: the epitome of absolute perfection.
- Paradise is free from all harm, weariness, idle talk, and sin. Creation is renewed without aging, and time has a different feel.
- This "**Parable**"For a complete life free from all deficiencies.

Comment:

This reading, based on the apparent meaning of the texts and presented in detail by some commentaries, affirms that Paradise is a true and complete reward, fulfilling human sensory needs in the most perfect and beautiful way. However, the emphasis on the word "example" always invites us to consider that these sensory descriptions may also be**Our worldly understandings are almost limited by higher and deeper realities of the hereafter.**True bliss encompasses more than just the immediate sensory gratification we know. It is an invitation to understand bliss as a state of absolute perfection that transcends the limits of our earthly experience.

(Transition: If these are the "parables" of sensory bliss, what existential and epistemological truths might they symbolize or complement? The following essay explores the symbolic and existential dimensions of these descriptions.)

3.2 Paradise of Proximity: Between Parable and Meaning

While the Holy Quran presents a tangible, sensory description of the bliss of Paradise, as a parable to make the image more accessible to our understanding, deeper contemplation reveals that these descriptions may contain symbols and

allusions to higher spiritual and epistemological truths. This perspective does not necessarily negate the sensory reality of Paradise in the Hereafter, but rather adds another dimension to it, seeing Paradise in its essence as...**A state of divine closeness, peace, contentment, and knowledge**This is a state that a believer can begin to experience and taste its "shadows" in this earthly life. And as some thinkers have pointed out, the true realities of Paradise may be...**abstract**Sensory descriptions are**acting**For these abstract meanings.

1. Rivers of Paradise: The Flow of Divine Knowledge and Wisdom

- The Qur'an describes rivers of water that is not stagnant, milk whose taste has not changed, wine that is a delight for those who drink it, and pure honey.
- **Symbolic/existential interpretation:**These rivers, in addition to their possible physical reality, may also symbolize**The continuous and pure flow of divine knowledge, lordly wisdom, spiritual understanding, and intellectual delights**Which quenches the thirst of the soul and nourishes the heart. The diversity of rivers may indicate the diversity of the sources of this divine knowledge, its purity, and its healing and pleasurable effect on the soul.
- **Vision** (Yasser Al-Adirqawi) **(On abstracting meaning):**Some scholars raise a question about the relationship between a flowing river and the verse "So as for the orphan, do not oppress him" (originally: do not repulse him), suggesting that the meanings may be**abstract**It transcends the direct physical concept. This supports the idea that the rivers of Paradise may hold deeper connotations related to spiritual flow.

2. The fruits of Paradise: the results of certainty and the harvest of good deeds

- The Qur'an describes the fruits of Paradise as being close at hand, easy to pick, similar in appearance but different in taste.
- **Symbolic/existential interpretation:**These fruits may represent**The fruits of unwavering faith, the results of good deeds, and the harvest of certain knowledge.**These are fruits that the believer reaps easily

and readily as a result of his striving, contemplation, and closeness to God. Their outward similarity and difference in taste may symbolize the unity of the source of truth (God) and the multiplicity of its manifestations, knowledge, and spiritual fruits.

- **Vision** (Yasser Al-Adirqawi) **(On abstracting meaning)**: He explains that the word "fruit" in its linguistic origin means **The result and useful conclusion** For the thing (as we say "unproductive dialogue"). The fruits in Paradise, in this sense, may be results and conclusions beneficial to the soul that go beyond mere physical fruit, and are deeper and more comprehensive truths that satisfy the aspirations of the soul.

3. The dwellings and chambers of Paradise: levels of awareness and ranks of closeness

- The Quran describes pleasant dwellings and rooms built on top of other rooms.
- **Symbolic/existential interpretation**: These dwellings and rooms may symbolize a state **Peace and tranquility of heart** In the realm of divine closeness, and to **Spiritual stations and levels of consciousness** In which the believer ascends in his knowledge and servitude to God. Each "room" represents a new level of understanding and closeness.
- **Vision** (Yasser Al-Adirqawi) **(Regarding the decorated beds)**: When discussing the phrase "on thrones woven with gold," the speaker questions its true nature, indicating that the mental image we form (from furniture showrooms) is merely... **acting** The truth can only be known through experience. This supports the idea that descriptions of paradise may be metaphors for deeper realities, and that "couches" may symbolize states of comfort and spiritual elevation that transcend material possessions.

4. The clothing and adornment of Paradise: manifestations of piety and the light of insight

- The Qur'an describes clothing of fine silk, brocade, and silk, and bracelets of gold and pearls.
 - **Symbolic/existential interpretation:** This dress and adornment may symbolize **The garment of piety** That which adorns the believer, **The adornment of virtuous morals**, and **Light of insight** He beautifies himself both inwardly and outwardly, and this is reflected in his appearance and behavior.
5. Pure spouses and "houris": companionship, intimacy, and spiritual and intellectual harmony
- The Quran promises pure spouses and beautiful maidens.
 - **Symbolic/existential interpretation:** In addition to the possibility of otherworldly marital relationships, these couples may symbolize **Inner peace, intimacy with God, and good companionship** And the pure souls, in harmony in thought and spirit, with whom the believer interacts on his spiritual ascent. As we discussed previously, "houris" may be understood as a description of companions (of both sexes) characterized by profound dialogue, genuine sincerity, and spiritual purity, or as a mechanism and means of experiencing the laws of the afterlife.
6. "The Earthly Paradise": The Beginning of Manifestation Here and Now
- This symbolic understanding is clearly manifested in the concept of "earthly paradise." Verses that speak of the reward of believers in this world (such as a good life, light, discernment, tranquility, and peace of mind) are understood as... **Manifestations of this existential state of closeness and spiritual and cognitive bliss** This is where the journey begins for those who follow guidance and adhere to the scales of truth. It is a "paradise of knowledge and light" overflowing with insight, certainty, and tranquility.

Comment:

This existential reading, which sees in the descriptions of sensory paradise "parables" and symbols of deeper truths, does not necessarily negate the reality of material

bliss in the afterlife, but rather **It adds another dimension to it and complements it.** It makes Paradise not merely a place for deferred sensual pleasures, but a state of spiritual, cognitive, and existential elevation that begins its journey in this world and reaches its perfection and complete manifestation in the world of eternity, where the body is satisfied, the soul is elevated, and the heart is reassured by the light of closeness to God.

(Transition: Just as Paradise has a sensory aspect and an existential one, so does Hell. The following article explores the torment of Hell between the senses and the meaning.)

3.3 Hellfire: Between the tangible flames and the veil of distance

The Holy Quran presents a powerful and deterrent image of the torment of Hell, using vivid and powerful sensory descriptions: blazing fire, boiling water, skins that are burned and replaced, food of the Zaqqum tree or pus, chains and shackles. These descriptions are a stern divine warning against the consequences of disbelief, injustice, and corruption. As with Paradise, scholars differ in their understanding of the nature of this torment: is it limited to physical pain, or does it encompass and express a deeper existential and spiritual suffering?

- **Direct sensory torture:** The perspective that focuses on sensory experience is based on clear verses describing various forms of physical torment:
 - **The fire and its intensity:** “The fire of Allah, kindled, which reaches the hearts” (Al-Humazah 6-7), indicating the intensity of its heat and its penetration even to the depths of the being.
 - **Warm water and unpleasant food:** “And they will be given to drink boiling water, so it will cut their intestines” (Muhammad 15), in addition to the Zaqqum tree and the discharge of wounds as harmful food.

- **Skin regeneration to prolong pain:**“Every time their skins are burned through, We will replace them with other skins so that they may taste the punishment.” (An-Nisa: 56) This is an affirmation of the continuity of the sensation of physical torment.
- **Shackles and chains:**The description of chains, shackles, and maces enhances the image of direct physical torture.
- **Existential and spiritual suffering:**The renewed vision, while not necessarily denying the existence of sensory torment in the afterlife, sees these descriptions as potentially symbols and embodiments of deeper suffering:
 - **The veil and the distance:**Fire may symbolize the veil from seeing the truth and being far from God's mercy, which is the most severe type of spiritual torment.
 - **Psychological and spiritual pain:**The boiling water that cuts through the intestines, and the melting that includes the bellies and the skins (as in “What is in their bellies and their skins will be melted by it” [Al-Hajj: 20]), may symbolize the internal tearing apart, the collapse of false convictions, and the feeling of shame, regret, and sorrow that shatters the soul.
 - **Renewed intellectual barriers:**The renewal of skins may, in a deeper interpretation, symbolize the renewal of the state of intellectual and psychological veiling that prevented man from seeing the truth, and the continuation of the suffering resulting from this state even in the face of the truth.
 - **"Earthly Hell": Misery begins here:**Just as Paradise has its shadows in this world, those who turn away from the truth and spread corruption will face an "earthly hell." This is a state of misery, suffering, psychological and intellectual anguish, anxiety, fear, deprivation of the light of guidance, and blindness to the truth. This state is a direct result of human choices and behavior; it is the internal "fire" that consumes one's very being.

Whether suffering is understood primarily as physical and sensory, or as a symbol of deeper existential suffering, or as an integration of both, the Qur'anic message is clear: turning away from truth and guidance leads to real and profound suffering, beginning in this world and culminating in the hereafter.

Transition: After reviewing the duality of heaven and hell, what about that intermediate stage between death and resurrection? The following article deals with the world of Barzakh.

3.4 The isthmus: the veil of revelation and the continuation of existence

Between the moment of death and the Day of Resurrection lies a period of time and an existential state known in Islamic terminology as "Barzakh." The Holy Quran refers to this intervening stage, but its nature and details remain open to contemplation and interpretation. Is it merely passive waiting and temporary annihilation? Or is it a realm with its own laws, events, and experiences? Interpretations vary, offering us diverse perspectives.

- **First reading: The isthmus as a revealing veil:** This vision, inspired by contemplating verses such as "You were certainly heedless of this, but We have removed your veil, so your sight, this Day, is sharp" (Qaf: 22), sees the intermediate state (Barzakh) as a stage **"Unveiling the Veil"** Death removes the veils of materialism and heedlessness, and the soul begins to perceive truths that were hidden from it: the reality of God's existence, the reality of its actions and intentions, and initial glimpses of its destiny. The consequences here are fundamental. **A changing consciousness experience** This is a psychological and spiritual state resulting from this sudden confrontation with the truth. It may be the beginning of peace and tranquility for the believer, or the beginning of regret and remorse for the one who rejects it. It is the decisive moment of truth.
- **Second reading: The intermediate realm as an ongoing reality:** This vision, represented by Firas Munir's approach, focuses on the verses that describe

the state of the dead and their location more specifically. It sees the intermediate realm (Barzakh). **As an active and continuous existential stage** Another birth that immediately follows death and precedes the final resurrection.

- **Place and time:** It is a realm that exists, where the dead gather "with their Lord," which he interprets as Gabriel. He has a sense of time, morning and evening.
- **Continued hardship:** The trials, tribulations, and temptations do not end with death; rather, they continue into this stage, albeit in a different form than in this life. The wicked are distinguished from the righteous, and an initial reckoning takes place.
- **Initial penalty:** Believers receive an initial bliss, "Paradise of the Abode/an earthly paradise," while disbelievers receive an initial punishment, "the lesser punishment," "Hell/Hell." This is not the final, complete punishment.
- **Interaction and gathering:** The dead are conscious, they interact, the former meet the latter, and they may communicate with the world of the living or with each other to varying degrees.
- **Towards the integration of the two readings:** Are they contradictory? Not necessarily. They can be seen as complementary: the first reading unveils the truth. **Inner experience and awareness** The soul's transformation upon entering the intermediate realm. The second reading describes the continuous reality. **External circumstances and objective reality** This intermediate world, as some verses indicate, is where the unveiling of the veil allows the soul to realize its state and destiny in this ongoing intermediate reality.

The intermediate realm remains a world surrounded by secrets, but contemplating the verses opens windows for us to understand it as a crucial and decisive stage, confirming the continuity of existence after death, and that death is not an end but a beginning to a new stage of awareness, accountability, and reward.

Transition: After reviewing Heaven, Hell, and the intermediate realm, how do we understand the issue of eternity and the scope of divine mercy? The following article discusses these dimensions.

3.5 Hellfire: Between the tangible flames and the veil of distance - A different interpretive reading

The Quran presents a powerful and terrifying image of Hell's torment, employing vivid and powerful sensory descriptions such as blazing fire, boiling water, skins that are burned and replaced, and food of the Zaqqum tree. These images, which have shaped Islamic consciousness for centuries, serve as a stark divine warning against the consequences of disbelief and injustice. But do the implications of these descriptions stop at the level of direct physical pain? Or, as with the bliss of Paradise, might they be allegories and manifestations of a deeper and more agonizing existential and spiritual suffering?

These renewed interpretations open the door to understanding "hell" not only as an afterlife destiny, but as an existential condition whose "shadows" begin in this earthly life. It is a perspective that sees suffering not merely as retribution, but as the inevitable consequence of straying from truth and being veiled from its light.

Fire as a symbol of sedition and intellectual defeat

One interpretive reading suggests that the word "fire" is not limited to its literal meaning, but carries profound metaphorical connotations derived from its usage in classical Arabic, such as "the fire of discord spread" or "the army was defeated." According to this perspective, the warning against "fire" is essentially a warning against discord, conflict, and intellectual defeat arising from doubt in God's signs and a failure to reflect upon them.

The fuel for this symbolic fire is not merely bodies, but rather:

- **the people:** They are those whose faith is wavering, who blindly follow whims and elders, and become tools for igniting strife, as the verse indicates. "**Many people**" Those who obey the order are part of the sedition.

- **Stones:** It is a metaphor for "ossified minds" that refuse to think and change, clinging to traditions unconsciously. These are the ones "**The mountains**" Those mentioned in Surat Al-Hajj are people of thick-mindedness and arrogance who refuse to reflect, thus becoming additional fuel for this strife.

The embodiment of suffering in Surat Al-Hajj: From intellectual conflict to psychological burnout

Verses (19-22) of Surat Al-Hajj present a unique practical model of this understanding, as it does not begin by describing physical torment, but rather begins with the root of the problem: the intellectual dispute about God and His book.

"These two are adversaries who disputed concerning their Lord." According to the interpretive reading, the problem is not with two human adversaries, but rather that the Quran itself becomes a source of conflict when it is read hastily (hathdha), generating loud noise and argument (anna) among people. They argue about how to "resolve their concerns" (rabbihi) resulting from their bewilderment before the text. This conflict is the first spark of intellectual hell.

From here, descriptions of suffering emerge as symbolic images of this defeat:

- **"But those who disbelieve will have garments of fire cut out for them."** Those who disbelieve in reflection, God will destroy them (cut them off) and make them accumulate destructive thoughts and beliefs (garments) that leave them in a state of defeat and perpetual aversion to the truth (of fire). Their garments are not of flame, but of defeated thoughts.
- **"Boiling water will be poured over their heads."** It is not boiling water, but rather the verses themselves that they did not ponder are what "feel" them and penetrate their consciousness (it is poured), so that they hit what they settled and settled on of a wrong understanding (their heads), so that all that they built of thought turns into worthless ashes (the boiling water).
- **"It will melt what is in their bellies and their skins."** This intellectual ash "mixes" (melts) what they conceal of animalistic instincts and thoughts (what

is in their bellies) that they mistakenly believe to be religion, and makes them compelled and forced to adhere to arduous laws and rituals that God did not intend (and the skins). It is an internal rupture between what they believe to be right and their sound nature.

Hell: From a place of torment to an existential state

This interpretive understanding goes beyond simply explaining "fire" to include "hell" itself, presenting it not only as a physical place, but as an existential state of intellectual siege and psychological torment that begins here and now.

"And for them are iron maces (22). Every time they want to get out of it out of anguish, they will be returned to it."Here, hell is a state of "distress" and psychological conflict. The "punishments" are not hammers, but rather "oppression" and a separation (from truth and correct understanding). This oppression is "prescribed" (made of iron) by God, because they themselves have defined their vision and refused reflection. So, whenever they try to escape the state of confusion, contradiction, and distress they live in due to their flawed understanding of religion, they are returned to the same intellectual prison.

"And taste the punishment of the burning fire."The torment here is not the pain of burning flesh, but rather the "prevention" (torment) of accessing the truth. This prevention causes a "burning" in the heart and pain in the soul (the fire). It is the anguish of being deprived of the light of divine knowledge.

Balancing the sensory and the existential: integration or conflict?

Does this existential view negate the reality of physical torment in the afterlife? Not necessarily. More likely, the two views are complementary. The horrific physical descriptions in the Quran can be understood as **The ultimate physical embodiment** In the afterlife, for the existential and spiritual states that man chose and lived in this world.

The inner fire of hatred, ignorance, and intellectual hostility that burns within the soul here is embodied in the tangible flames that scorch faces there. The inner turmoil and sense of loss become the "circling between it and the burning embers of

the past." In this sense, the torment of the hereafter is not merely an external punishment, but rather an extension and manifestation of the soul's true nature and what it has earned, where the inner state merges with the external destiny in an inseparable unity.

Conclusion: The threat as a compass for life

Understanding Hell as a two-dimensional reality—a tangible, sensory experience and an existential, lived reality—transforms it from a mere deferred threat into a practical compass for life. It is no longer simply a matter of awaiting punishment, but rather a diligent effort to avoid falling into "earthly hell" through contemplating God's signs, purifying the soul, and adhering to the scales of truth. It is a call to realize that every choice, every thought, and every action is either a step toward the "shadows of Paradise," which begin here, or fuel for the fire of misery, whose sparks ignite in the depths of the soul before becoming a blazing inferno in the Hereafter.

3.6 God's mercy and the scales of justice: the scope of eternity and the vastness of Paradise

The Holy Quran presents the concepts of Paradise and Hell as two abodes of reward and punishment in the Hereafter, but the discussion and interpretation extend to fundamental questions about the scope of each, the duration of stay in each, and the relationship of this to God's boundless mercy and absolute justice. Is eternal damnation in Hell as absolute as eternal damnation in Paradise? And does God's mercy necessitate that Paradise be the more likely destination?

- **The eternity of Paradise: an unending reward.** The Quranic texts and scholarly interpretations almost unanimously agree that the bliss of Paradise and the eternal abode of its inhabitants therein is absolute and without end. The verses describing this eternal life are frequent and explicit: "They will abide therein forever" (Hud 108), and its bliss is described as "a gift uninterrupted." This aligns with the perfection of God's favor and generosity towards His believing servants.

- **The Eternity of Fire: Readings and Implications:** While many verses emphasize the eternal damnation of certain groups such as disbelievers and polytheists in Hell (And they will not be brought out of the Fire), there are other verses and interpretive discussions that open the door to a different understanding of the duration of stay for all the inhabitants of Hell:
 - **Exception by God's will:** The verse, "They will abide therein as long as the heavens and the earth endure, except as your Lord wills. Indeed, your Lord is an effective doer of what He intends" (Hud 107), raises a question about the absolute nature of eternity. Some interpret it as relating to the creation of the heavens and earth of the Hereafter, while others see it as an indication of the possibility of the release of disobedient believers or even the ultimate mercy of God encompassing all after the punishment has been served, although this latter interpretation is not the most prevalent.
 - **Immortality versus permanence:** Some, like Muhammad Shahrour, make a linguistic distinction between "eternity," which may be subject to exceptions by divine will, and "permanence" or "residence," which may refer to a very long period but is not necessarily absolute eternity like Paradise.
 - **Suffering as a cure?** Some argue that the purpose of suffering may be purifying and therapeutic, rather than simply eternal revenge, which may not be compatible with the idea of absolute eternity for all.
- **The vastness of Paradise and the limited scope of Hell, as a ratio:** The Quran emphasizes the immense vastness of Paradise, "Its width is the heavens and the earth," while some interpretations, such as those of Muhammad Shahrour, describe Hell as relatively limited, "the prison of the Hereafter." This, coupled with the constant emphasis that God's mercy precedes His wrath and encompasses all things, leads some to conclude that the vast majority of creation will be destined for Paradise by God's mercy, and that Hell will be for the minority who deserve punishment after the evidence has been presented to them.

- **The balance of justice and mercy:** Ultimately, it must be emphasized that God is absolute justice and the Most Merciful of the merciful. Whether eternal damnation in Hell is for some or not, God's punishment is based on perfect justice; no one is wronged in the slightest. It is a consequence of human choices and actions. God's mercy precedes His wrath, manifested in the opening of the door of repentance in this world, the multiplication of good deeds, the intercession of those He chooses, and the vastness of Paradise He has prepared for His servants.

Balancing God's justice and mercy, and His severe warnings and generous promises, is the essence of our understanding of the afterlife reward.

Transition: After this journey into understanding Heaven, Hell, and the intermediate realm, how do we live these realities in our world? The concluding article answers.

3.7 The levels of Hell and the stations of closeness to

God – from lowest to highest

Conclusion: Practical Application

Having explored the different dimensions of Paradise and Hell in the Holy Qur'an, moving beyond superficial perceptions towards a deeper understanding that combines the sensory and the existential, and the afterlife reality and worldly manifestations, the most important question remains: How do we live these realities in our lives today? How do the "shadows of Paradise and Hell" that we may experience here and now affect our choices and behavior?

Understanding heaven and hell as existential states that begin in this world gives our lives deeper meaning and responsibility. It is no longer simply a matter of waiting for a deferred reward, but rather a diligent pursuit of achieving a state of "earthly paradise" and avoiding falling into "earthly hell."

1. The pursuit of "earthly paradise":
 - **the goal:** Achieving a state of closeness to God, inner peace, tranquility, insight, and knowledge.

- means:
 - **Adherence to the balance:**The pursuit of truth, justice, and equity in all aspects of life is a relationship with God, with oneself, with others, and with the universe.
 - **Self-purification:**Striving against one's desires, purifying the heart from the diseases of pride, envy, and stinginess, and adorning oneself with virtuous morals.
 - **Activating comprehension tools:**Using the heart, mind, hearing, and sight to contemplate and reflect upon God's cosmic and legal signs, and to seek beneficial knowledge.
 - **Remembering God and being attached to Him:**Maintaining a connection with God through remembrance, supplication, and worship brings about peace and tranquility.
 - **Good deeds and giving:**Positivity, benefiting others, and striving to build up the earth with goodness.

2. Beware of "earthly hell":

- **perception:**The awareness that tyranny, worldly desires, turning away from the truth, injustice, and corruption have dire consequences that begin with psychological and spiritual misery in this life.
- Avoidance:
 - **Avoiding its causes:**Avoid injustice, lying, backbiting, envy, and everything that goes against the balance of truth.
 - **Avoid negligence:**Beware of becoming engrossed in worldly life and forgetting the ultimate goal and purpose of existence.
 - **Do not disable the tools of understanding:**Beware of following desires that blind the heart and insight, and of refusing to listen to or see the truth.

3. The afterlife as a goal and a motivator:

- The Quran's exquisite descriptions of Paradise and Hell remain the ultimate promise and warning, and the final objective. Remembering the eternal bliss of Paradise motivates us to persevere and be patient

on the path of righteousness, while remembering the severe torment of Hell deters us from sin and injustice.

- Belief in the afterlife gives our worldly life its true value as a place of testing and a field for the afterlife.

a summary: Living in the shadows of Paradise and Hell means being aware that our daily choices shape our present state and determine our eternal destiny. It is a call to live faith in action, conduct, and inner state, striving to be among those who inherit Paradise, outwardly and inwardly, in this life and the next. We seek refuge in God from being among those who suffer the misery of separation and veiling, both in this world and the next. Ultimately, complete knowledge of the unseen realities remains with God, while our role is to strive and hope.

3.8 The spouses of Paradise, the houris, and the virgins: between the comprehensiveness of bliss and the interpretations of meaning

Introduction: Beyond the traditional understanding of social paradise

The concept of the social bliss of Paradise, particularly concerning the "spouses of Paradise," the "houris," and their status as "virgins," raises fundamental questions. The prevailing traditional understanding among some may portray this bliss as a pleasure reserved for men, or confine it to purely physical dimensions, thus raising questions about the fairness and inclusiveness of the reward for women, and the depth of the Quranic meaning. But is this the only understanding offered by the Holy Quran? And is the Quranic discourse in describing virtues and rewards directed at one gender to the exclusion of the other? A deep contemplation of the language of the Quran and the context of its verses, as presented by contemporary thinkers and scholars (such as Dr. Muhammad Shahrour, Amin Sabri, Firas Munir, and the work of Haitham Murshid on understanding "houris," in addition to insights gleaned from contemporary reflective dialogues, and my own perspective presented in this series), opens new horizons for a more comprehensive and equitable understanding, and

challenges interpretations that may appear superficial, gender-based, or purely materialistic.

1. The language of the Qur'an and the comprehensiveness of its discourse:

Foundations for renewed understanding

- **Starting from the divine principle:** The emphasis is on the fact that the Holy Quran is the word of the Creator of both men and women, and therefore its discourse cannot be biased towards one gender over another in matters of faith, reward, and required virtues. The question arises: Is it conceivable that God, the Just and Merciful, would discriminate between His servants based on something they did not choose, or describe a reward for men in a way that offends the feelings of believing women—mothers, wives, daughters, and sisters—which is inconsistent with our understanding of God as Compassionate and Merciful?
- **The significance of inclusive plural forms:** It should be noted that the Qur'an often uses plural forms that include both males and females when speaking about believers or the people of Paradise (such as "believers", "those who believed", "and We paired them", "you and your spouses").
- **Beyond verbal distinction (example: verse 35 of Surah Al-Ahzab):** It should be noted that some contemporary interpretations suggest that the distinction between masculine and feminine in certain verses may not indicate a hierarchy of virtues between the sexes, but rather different categories of people based on their level of understanding and conviction in the Quranic argument, regardless of their gender. This calls for moving beyond a literal, gender-based interpretation and focusing on the intellectual and cognitive context.
- **The inclusiveness of the terms "human" and "jinn":** An important linguistic critique arises in this context. In a verse such as, "No man or jinn has touched them before" (Ar-Rahman 56, 74), the question arises: Does the word "man" refer only to men? Are not the elderly man, the old woman, children (both male and female), and infants all considered human? Similarly, does "jinn" refer only to males? Verses such as, "I did not create the jinn and mankind

except to worship Me" (Adh-Dhariyat 56) include both genders. If "man" and "jinn" include females, how can "no man or jinn" be understood to mean that they have not been touched by men? *men* That's all? And why didn't God explicitly say "no men had touched them before" if that was precisely what was meant? This question reinforces the idea that the traditional interpretation may have been influenced by certain biases.

2. "Purified spouses" and "those who restrain their gaze": The perfection of the relationship and the transcendence of worldly imperfection

The Qur'an's description of spouses in Paradise as "purified" (Al-Baqarah: 25) does not only mean physical purity, but also includes purity from every moral or psychological deficiency or flaw, which establishes a relationship based on intimacy, affection, and complete harmony.

Describing them as "restraining their glances" (Ar-Rahman: 56) can be understood as a symbol of complete devotion and emotional and spiritual focus on the partner, in a harmonious and deep relationship.

The transformation of earthly wives: It is understood that believing wives from the people of this world are transformed in Paradise into this state of perfection, as the verses "Indeed, We have created them in a [special] creation, and made them virgins, loving and of equal age" (Al-Waqi'ah: 35-38) indicate this new creation that renews their youth and perfection.

3. "The Virgins": A symbol of freshness, perfection, and perpetual renewal

Direct understanding: Describing the women of Paradise as "virgins" is often understood to mean renewed physical virginity.

Linguistic/Intended Interpretation: By returning to the root (b k r) which means primacy, beginning and freshness, "virgins" can be understood in a broader sense, as an indication of their permanent state of original perfection, renewed freshness, and vitality that does not age, as if every meeting and interaction is the first in its joy and purity.

4. The nature of "Houris": Dimensions that transcend traditional descriptions

- A. The prevailing understanding and its critique:
 - Traditional interpretation: The term "houris" is traditionally understood to refer to beautiful, fair-skinned women with wide eyes, created for the pleasure of men, and destined for Paradise. This understanding, along with some hadiths that describe them with specific physical attributes (such as seeing the marrow of the leg), may seem to some a "terrifying" or unattractive description compared to familiar, natural beauty, and raises questions about how this could possibly be the ultimate bliss.
 - Further linguistic critique: Regarding descriptions of beauty in Paradise, it is noted that the Qur'an did not set specific standards of physical beauty for humans in this world, so how could it describe it in detail in the Hereafter in a way that might exclude or diminish categories of His creation? Is it conceivable that God, who honored humankind with reason, would include a description of a specific part of a woman's body (as in the interpretation of "kawa'ib") in the context of verses describing general material bliss? In Surah An-Naba', "Indeed, for the righteous is attainment. Gardens and grapevines, and full-breasted maidens of equal age, and a cup overflowing," some scholars believe that "kawa'ib," derived from the root "ka'b" (a prominent, round, precious thing), may mean luxurious material blessings of equal value (such as jewels or prominent goods) in line with the context of gardens, grapevines, and a cup, and not necessarily "nahwad."
 - In Surah Ar-Rahman, the verse "In them are good and beautiful women" (55:15) suggests that the word "beautiful" can describe goodness and blessings in general, as in the same surah, "Reclining on green cushions and beautiful carpets" (55:15), where "beautiful" describes inanimate objects. This opens the door to understanding "good and beautiful blessings" as "good and beautiful blessings" in general, and not necessarily "righteous and beautiful women."

- The inclusiveness of bliss (Shahrour's vision): Based on the inclusiveness of the plural forms ("and We paired them"), the "Houris" are both male and female. The man has Houris, and the woman has Houris, thus achieving complete equality.
- Beyond formal beauty (a linguistic/existential perspective): I believe that "houris" may be associated with refined "dialogue," and "eye" with clarity of insight and sincerity of feelings, or with the pure source ("the special spring"). Thus, "houris" would be an attribute of companions (male and female) distinguished by profound dialogue, essential sincerity, and spiritual purity.
- Haitham's critique of this understanding: Professor Haitham rejects this interpretation, deeming it reductive and inconsistent with God's justice and wisdom. He points out that the verses mentioning "fair-eyed maidens" (such as Surah Ad-Dukhan: "And We will wed them to fair-eyed maidens") refer to "the righteous" and "the foremost" without specifying men, but also include believing women and jinn.
- B. The linguistic and Quranic meaning (as presented by Haitham Murshid and others):
 - "We married them": Several scholars confirm that this word does not necessarily mean physical marriage, but rather union and integration.
 - "Hoor": Haitham believes that the root of the word (H-W-R) means "return and renewal." Therefore, "Hoor" describes the bliss of Paradise as ever-renewing and inexhaustible.
 - "Eye": Haitham explains it as meaning the apparent, flowing source that never runs dry (like a water spring), thus describing continuous and uninterrupted bliss.
- C. "Houris" as companions for dialogue and truth, or as advanced information and interaction interfaces (existential/technological vision):
 - "Hour" may be associated with refined and enjoyable "dialogue," and "eye" with clarity of insight and sincerity of feelings reflected in the eye, or with the pure source, the "special spring."

- Within my existential vision, I expand the understanding of “Houris” to include not only manifestations of spiritual purity and insight, but also highly sophisticated information interfaces, or advanced interactive resources.
- Interpreting “the brain of the leg” as a communication technology: I base this understanding on the interpretation of the hadith “He sees the brain of her leg through her flesh,” not in the literal sense, but as an advanced communication technology.
- **e. Quranic descriptions:** They are likened to beautiful things that are not necessarily living, such as “as if they were eggs carefully protected,” “as if they were rubies and coral,” and “like pearls carefully protected.” The conjunction form: The letter “ba” in “And We paired them with fair-eyed maidens” is interpreted as meaning “paired with” or “equipped with” an interactive element.
- **And: Do not touch.** The verse {Whom no man or jinn has touched before them} (Ar-Rahman: 56, 74) - as discussed previously, the inclusiveness of “man and jinn” makes this description general and may support the idea that they are a different creation or a bliss that has not been interacted with in this way by any man or jinn.
- **g. The general Qur'anic context:** Haitham asserts that the “Houris” are part of a general bliss for the pious (men and women).

5. The "spouse" in Paradise: an existential partner who transcends the earthly social contract

The emphasis is that the concept of “spouse” in Paradise is closer to the natural existential meaning of a companion or partner who brings intimacy and happiness, and the relationship in Paradise is purified and free from the constraints of worldly contracts and social obligations.

6. "Watery" paradises in the afterlife: between matter and symbol (as originally written)

(This section can be kept as is or developed if the last dialogue adds something specific to it, but it seems that the dialogue focused more on the houris and physical descriptions).

Conclusion: Towards a renewed understanding of the justice of divine bliss and the universality of the discourse

Re-examining the verses about "houris," "virgins," and "spouses" in Paradise, exploring their linguistic and contextual meanings, challenging interpretations that may seem influenced by patriarchal biases or concepts, and proceeding from the principle of the Creator's justice and the universality of His message, offers us a more equitable, balanced, and profound understanding. In these renewed readings, this bliss is no longer the exclusive domain of one gender over another, nor a superficial understanding of pleasure or material possessions. Rather, it is part of the fullest reward that God has prepared for His believing servants, both men and women. It is a bliss that transcends the limits of worldly understanding, encompassing perfect closeness, harmony, and eternal happiness, whether manifested in sublime existential relationships, in ever-renewing and luxurious material blessings, in superior interactive experiences, or in immersion in the oceans of divine knowledge and wisdom. These understandings, although they are interpretive in many aspects, remove doubts and affirm the perfection of divine justice and mercy, and call for a deeper contemplation of the word of God, whose wonders never cease, with the constant distinction between definitive indications and speculative signs, and freeing minds from interpretations that may have been used – even unintentionally – to diminish the status of women or even to justify acts of violence in the name of religion.

3.9 The degrees and types of torment: from "the lowest" to "the greatest" and from "Hell" to "Fire".

The Holy Quran presents a clear picture of punishment as retribution for disbelievers and wrongdoers, but reflecting upon its verses reveals that this punishment is not a

single, homogenous entity, but rather exists in degrees, types, and stages, varying in intensity, nature, and location. Examining the diverse interpretations of these verses reveals a gradual understanding of divine retribution and opens the door to discussions about the nature of these stages and their supporting evidence.

1. "Lesser punishment" versus "greater punishment":

- **Key verse:** And We will surely make them taste some of the lesser punishment before the greater punishment, so that perhaps they will return (to the right path). (As-Sajdah: 21)
- **Common interpretation:** This verse is often understood as explicit evidence of at least two levels of punishment. The "lesser punishment" can refer to worldly afflictions or punishment in the intermediate state (Barzakh), with the potential goal of repentance and return (that they may return). The "greater punishment," however, is the final punishment of the Day of Resurrection.
- **A different point of view:** Conversely, there are interpretations, particularly those focusing on the phrase "that they may return" (Quran 2:19), arguing that "the lesser punishment" should refer exclusively to...**worldly misfortunes** It aims to encourage people to repent and return to God. *Before death* This perspective suggests that the warning is directed specifically at "the transgressors," defined as those who have disbelieved after having believed, urging them to return to the right path. This interpretation strongly challenges the notion that "the lesser punishment" includes the torment of the grave.

2. "Hell," "Gehenna," "Fire," and the stages before the Resurrection:

- **Differentiation in terminology:** Some interpreters believe that "hell" may refer to a less severe torment (perhaps worldly or early intermediate), while "hell" is the wider place or arena of torment, and "fire" is the element of burning torment within it.
- **The case of Pharaoh's family as a model:** An example presented in the context of the torment preceding the Day of Judgment is the case of

Pharaoh's people, mentioned in the verse: "The Fire, they are exposed to it morning and evening, and on the Day the Hour will be established [it will be said], 'Admit the people of Pharaoh to the severest punishment'" (Ghafir 46). Some interpretations confirm **privacy** This torment is inflicted upon the people of Pharaoh due to the enormity of their crime. The phrase "they are exposed to it" is understood as their souls being exposed to the fire in the intermediate realm (Barzakh), not the fire coming to their graves in the traditional sense. Furthermore, the significance of "morning and evening" in the context of the grave raises questions, potentially suggesting a different dimension to this exposure.

- **The concept of "Barzakh":** In this context, the concept of "Barzakh" mentioned in the verse: {And behind them is a barrier until the Day they are resurrected} (Al-Mu'minun: 100) is sometimes reconsidered. Instead of necessarily considering it a place of punishment, some believe that "Barzakh" here refers to... **barrier or divider** A general time and place separates the life of the deceased from the Day of Resurrection, without the verse itself implying the existence of punishment therein, unless this is explicitly mentioned in other texts.

3. "Roses" of fire in exchange for entering it:

- **Key verse:** "There is none of you but will pass over it (Hell). Then We will save those who feared Allah..." (Maryam: 71-72).
- **Interpretation:** "Roses" here is often interpreted as approaching or supervising, rather than the actual entry of everyone, representing an initial stage witnessed by all, different from the actual entry into torment which is specific to the oppressors.

4. "Scorching" and "blazing" versus complete burning:

- **Verses used:** "We will cast them into a Fire every time their skins are roasted through..." (An-Nisa: 56), "The Fire will scorch their faces..." (Al-Mu'minun: 104).

- **Interpretation:** These verses are used to indicate that torment may not always mean complete burning and immediate annihilation, but may be “scorching” (intense proximity with heat impact) or “scorching” (superficial impact), which supports the idea of a gradual progression of torment even within the fire itself.
5. Circling between the hot water and the hell:
- **Key verse:** “This is Hell which the criminals deny. They will go around between it and boiling water.” (Ar-Rahman: 43-44)
 - **Interpretation:** It is used as evidence that torment may take the form of movement and shifting between different forms and positions of torment.
6. Existential and psychological torment:
- **Verses used:** Verses describing distress, blindness, shame, regret, and sorrow.
 - **Interpretation:** These verses are used to emphasize that suffering is not merely physical pain, but includes profound existential, psychological, and spiritual anguish.

Methodology of reasoning and interpretation:

In addition to this diversity in Qur'anic interpretation, there are broader methodological debates, particularly concerning the use of prophetic hadiths (sayings and actions of the Prophet Muhammad) in matters of the unseen, such as the punishment of the grave. Some argue for the necessity of comparing these hadiths to the Qur'an and verifying their consistency with its general principles or with other explicit verses addressing the unseen or the state of the dead. This leads to varying interpretations of certain narrations and sometimes results in outright rejection of the commonly held concept of "punishment of the grave."

a summary:

Reflecting on the verses about punishment in the Holy Quran reveals a multifaceted picture of divine retribution. It is not merely a scorching fire, but rather a series of stages, degrees, places, and types, beginning with the "lesser punishment" in this world (according to some interpretations) and progressing to the "greater

punishment" and "eternal punishment" in the Hereafter. It encompasses both painful physical aspects and even more agonizing psychological and existential dimensions. Understanding this progression and diversity, while acknowledging existing differences in interpretation, is essential for a deeper understanding of God's justice and wisdom, and for grasping the gravity of disobedience and turning away from Him.

Transition: Just as suffering has degrees, so too does bliss have levels. The following article explores the multiplicity of paradises.

3.10 Building Paradise with Our Own Hands: Good Words and Good Deeds

After reviewing the descriptions of Paradise and Hell and their different stages, a practical question arises: How is this Paradise that the believers have been promised built? Is it merely a divine gift that awaits us, or do we have an active role in its construction and decoration through our deeds and words in this worldly life? The Holy Quran and the noble Prophetic traditions provide us with an inspiring vision that directly links what we offer here with what we find there.

1. Good deeds are the foundation of ownership:
 - The Qur'an repeatedly links the inheritance of Paradise and entry into it with righteous deeds: {...you have been made to inherit it because of what you used to do} (Al-A'raf: 43). As we have seen, the commentators agree that righteous deeds are a basic condition and entitlement to enter Paradise, even if the actual entry is by the mercy and grace of God.
 - Some thinkers, such as Amin Sabri, believe that good material and actual work in this world is what gives the believer his "land" or his own space in Paradise, as the basis for his ownership upon which he will build his bliss.

2. Kind words plant trees:

- The Prophet Ibrahim's (peace be upon him) conversation with the Prophet Muhammad (peace and blessings be upon him) during the Night Journey (Isra and Mi'raj) presents a clear equation: "Convey my greetings to your nation and tell them that Paradise has fertile soil and sweet water, and that it is a vast plain, and that its planting is: 'Glory be to God, praise be to God, there is no god but God, and God is the Greatest.'" (A sound hadith). Thus, Paradise is like fertile land awaiting planting.
- This is consistent with the Qur'an's comparison of a good word to a good tree: "Have you not seen how God presents an example of a good word [being] like a good tree, whose root is firmly fixed and its branches [reaching] into the sky?" (Ibrahim: 24).
- The result: Good words such as remembrance, glorification, praise, praise, magnification, and all beneficial words that call for good, are like the seeds with which we plant the trees and palm trees of our paradise.

3. Integration of words and deeds:

- The verse "To Him ascends good speech, and righteous work raises it up" (Fatir 35:10) presents us with a complete picture. "Good speech, righteous words, ascends to God, but it is righteous work that raises it up, gives it its true value, and translates it into tangible reality in building Paradise, elevating the word and making the earth fruitful."
- Mere words are not enough without deeds to back them up, nor are physical actions sufficient without good intentions and kind words to guide them. Building Paradise requires the integration of faith, expressed through kind words and righteous deeds.

4. Online businesses and their impact:

- In our digital age, this concept takes on a new and dangerous dimension. As Amin Sabri pointed out, our words and actions online

and on social media now constitute a large, perhaps the largest, part of our "records."

- The good or bad word, the beneficial or harmful action, that we do in the digital world has the same effect, and may even be more dangerous because of how easily it spreads, the difficulty in sometimes identifying the perpetrator, and the continuity of its effect.
- Caution is necessary, for every "post", "comment", "share" or "like" is either planting a tree in Paradise or firewood for Hellfire.

a summary: We are not merely passive recipients in the story of Paradise, but active participants in its construction and building. Our good deeds grant us the land, and our kind words plant trees and adorn gardens. Every praise of God, every word of truth, every act of kindness, every act of charity is a brick we lay in the edifice of our eternal bliss. Let us make our worldly life a continuous workshop for building our Paradise with our own hands and tongues, relying on God and placing our trust in Him.

Transition: After talking about the construction of Paradise, what about other unseen worlds that we may interact with or that may influence us?

3.11 Degrees of Paradise and levels of closeness to God: from "the Garden of Refuge" to the highest "Paradise"

In contrast to the gradual portrayal of torment, the Holy Quran offers a rich and varied description of Paradise and its delights, not as a single entity, but as "gardens," levels, and degrees, varying according to the faith, deeds, and closeness of their inhabitants to God Almighty. Exploring the verses that describe these gardens reveals a continuous journey of ascension in bliss.

1. The general concept of multiple paradises:

- **Verses used:**The word “gardens” is repeated in the plural form in dozens of places, such as in Al-Baqarah: 25: “That they will have gardens beneath which rivers flow.”
 - **Interpretation:**The use of the plural form is the primary and direct evidence that heaven is not one, but rather has multiple levels, types, or places.
2. "Paradise of Refuge": The first homes of Firas Munir and Amin Sabri:
- **Key verse:**“As for those who believed and did righteous deeds, they will have the Gardens of Paradise as accommodation for what they used to do.” (As-Sajdah 19)
 - **Interpretation:**"The Garden of Refuge" is understood as the first home or place of residence and hospitality—a "lodge"—for righteous believers immediately after death, in the intermediate stage (Barzakh), as Firas Munir confirms. It is the "earthly" or initial paradise they are promised. Amin Sabri agrees that it is the immediate beginning.
3. "Gardens of Eden": Gardens of eternal residence and permanence:
- **Verses used:**The phrase "Gardens of Eden" is mentioned in many places, such as At-Tawbah: 72, Ar-Ra'd: 23.
 - **Interpretation:**It is often understood as the gardens of eternal residence and immortality, and is associated with the final reward. It may be a specific abode within the greater paradise, or a general description of the gardens of eternity.
4. "Paradise": The highest of heavens, Amin Sabri:
- **Key verse:**Those who inherit Paradise will abide therein eternally. (Al-Mu'minun: 11)
 - **Interpretation:**Paradise is considered the highest and best level of Heaven.
5. Gardens according to deeds and closeness:

- **Verses used:** “And for those who fear the standing before their Lord are two gardens” (Ar-Rahman 46), “And besides these two are two other gardens” (Ar-Rahman 62).
 - **Interpretation:** These verses in Surah Ar-Rahman clearly indicate the existence of different levels of Paradise based on the degree of fear of God and closeness to Him. There are two primary Paradises, and two other Paradises of a lower degree or type.
6. The forerunners and the companions of the right are distinguished in their ranks:
- **Verses used:** Surah Al-Waqi’ah clearly distinguishes between “the foremost, the near ones” (Al-Waqi’ah: 10-11) and “the companions of the right” (Al-Waqi’ah: 27), and describes the bliss of each group differently, thus confirming the difference in degrees and ranks within Paradise.
7. Paradise as a unified whole:
- **Understanding:** Despite the multiplicity of "paradise" and its various levels, the use of "paradise" with the definite article, as in the story of Adam, or when believers enter Paradise immediately after death ("Enter Paradise"), points to a single, vast, and all-encompassing entity that includes all these levels and stations. "Paradise" in the sense is singular in one sense, but it contains multiple levels and types. The believer moves within this single Paradise, traversing its various levels.

a summary: Paradise is not a single, simple place, but rather a realm of varying levels and degrees of bliss. The believer's journey begins with the "Garden of Refuge" in the intermediate realm (Barzakh) and continues with ascension through the various levels of Paradise in the Hereafter, culminating in the highest Paradise (Al-Firdaws), each according to their faith, deeds, and closeness to their Lord. This diversity and variation is a manifestation of God's justice and grace, and a constant motivation for believers to strive in good works to attain the highest stations.

3.12 Paradise: A sensory embodiment or an existential manifestation? A journey through the verses of promise.

(Introduction: The duality of the Qur'anic description of Paradise)

When the Quran describes Paradise, it uses language rich in sensory details that delight the soul and stir the heart, but it also hints at truths that transcend the material realm. This article explores how scholars have approached this duality and how specific verses have been used to understand the nature of Paradise.

1. Direct sensory bliss: a realistic divine promise (based on the interpretations of Amin Sabri, Firas Munir, and common understanding):
 - **Rivers, fruits, and dwellings:** Present verses such as: “The description of Paradise... therein are rivers...” (Muhammad: 15), “Its fruits are near at hand” (Al-Haqqah: 23), “And pleasant dwellings in Gardens of Eden” (At-Tawbah: 72).
 - **comment:** The emphasis is on understanding these descriptions as tangible, physical realities in the afterlife, with "scientific" or astonishing details (water that is not stagnant, fruits that are similar but different in taste, dwellings like states...). (Here, details from Amin Sabri's interpretations of the nature of these elements can be included).
 - **Clothing, adornments, and purifying spouses:** He presented verses such as: “They will be adorned therein with bracelets...” (Al-Kahf: 31), “And they will have therein purified spouses” (Al-Baqarah: 25).
 - **comment:** Bliss encompasses physical, aesthetic, and relational perfection. (Here, one can refer to the various interpretations of the houris and virgins discussed in Article Five, along with the proponents of each view.)
 - **A life without worldly troubles:** The evidence is based on verses that negate headaches, bleeding, idle talk, excretion, and the renewal of creation without aging. (Interpretations of Amin Sabri).

2. Bliss as an existential state and divine closeness

- **Symbolic rivers:**How can the rivers of Paradise be understood as a flow of divine knowledge, wisdom, and spiritual understanding?
- **The fruits of certainty and knowledge:**How do low-hanging fruits symbolize the ease with which the fruits of faith and good deeds can be reaped?
- **Abodes of tranquility and stations of awareness:**How do dwellings and rooms indicate states of spiritual abode, closeness to God, and levels of spiritual elevation?
- **The garment of piety and the adornment of the soul:**How clothing and adornment symbolize the embellishment of virtues and the light of insight.
- **"The earthly paradise":**The emphasis is that this existential state of bliss begins in this world for those who follow guidance.

3. The integration of the sensory and the existential in Paradise:

- In conclusion, the bliss of Paradise is all-encompassing, satisfying the body, soul, mind, and heart alike. The sensory descriptions are not merely material pleasures, but rather the embodiment of the perfect existential state of closeness and contentment.

(Transition: Just as Paradise has levels and types of bliss, so too does Hell have levels and types of torment.)

3.13 The levels of Hell and the types of torment: from "lower" to "greater" and from "scorching" to "burning".

The Quran presents a terrifying and multifaceted picture of the torment of Hell, not as a homogenous entity, but as layers, levels, and various forms of pain and suffering. This article explores how scholars have understood this gradation and diversity of torment, drawing upon specific verses.

1. Direct physical torment: a severe divine threat (based on the interpretations of Amin Sabri, Firas Munir, and common understanding):
 - **Fire and its flames:** Verses such as: “The fire of Allah, kindled, which rises over the hearts” (Al-Humazah: 6-7), “The fire will scorch their faces” (Al-Mu’minun: 104).
 - **comment:** He described the intensity of the fire and its ability to reach the deepest parts of the being. (Firas Munir distinguishes between "scorching" as a superficial effect, and "burning" as an intense close approach. Amin Sabri focuses on its effect on the brain).
 - **Warm water and unpleasant food:** Verses such as “And they will be given to drink boiling water, so it will cut their intestines” (Muhammad: 15), and the description of Zaqqum and Ghislin.
 - **comment:** The torment includes harmful food and drink. (Amin Sabri uses the "cutting of intestines" as evidence of its existence in the afterlife).
 - **Skin regeneration to prolong pain:** The verse: “Every time their skins are burned through, We will replace them with other skins...” (An-Nisa: 56).
 - **comment:** Emphasis on the permanence of the sensation of sensory torment through renewal.
 - **Chains, shackles, and maces:** Description of the instruments of torture and humiliation.
 - **Circling between Hell and boiling water (Amin Sabri):** The verse: “They will go around between it and boiling water” (Ar-Rahman: 44).
 - **comment:** The torment may be movement and transfer between different places of torment.
2. The progression and stages of suffering (Firas Munir and Muhammad Shahrour):

- **Lesser punishment versus greater punishment:** Verse ﴿And We will surely make them taste of the lesser punishment before the greater punishment...﴾ (As-Sajdah: 21).
 - **comment:** There are levels of torment, the "lowest" may begin in this world or in the intermediate realm (Barzakh).
 - **Hell, Gehenna, and the fire of Gehenna:** Distinguishing between these terms as different degrees or places of torment. (Firas Munir)
 - **"Roses" of fire:** The approach phase that precedes survival or actual entry. (Firas Munir).
3. Suffering as an existential state and a separation from God:
- **The fire of the veil and the distance:** I believe that fire symbolizes the veil from seeing the truth and being far from God's mercy.
 - **The pain of shame, regret, and remorse:** The psychological and spiritual suffering resulting from confronting the truth about oneself and one's actions.
 - **"Earthly Hell":** The misery and psychological and intellectual distress experienced by those who are exposed in this world.
4. Eternity in Hell: Perpetuity or a possible end? (A discussion of different viewpoints):
- **Verses of eternal life:** ﴿And they will not be brought out of the Fire﴾. (The prevailing understanding, and Amin Sabri and Firas Munir for certain groups).
 - **Verses regarding exceptions based on God's will:** (Except what your Lord wills) (Hud: 107). (Interpretation of Muhammad Shahrour, which opens the door to the non-eternity of Hell for everyone).
 - The discussion about justice and divine mercy in the context of eternity.

(Transition: After reviewing Heaven and Hell, we trace the soul's journey through these worlds as depicted by the verses adopted by those who reflect upon them)

3.14 The Colors of Divine Expression: Symbolism and Meanings of Colors Between Heaven and Hell and States of the Soul

Introduction: Beyond Visual Description – Colors as a Symbolic Qur'anic Language

Colors are an integral part of the fabric of life and existence, coloring our experiences and influencing our emotions. The Holy Quran, this miraculous divine revelation, has not neglected to give special attention to colors. Its mention of them transcends mere superficial visual description, carrying profound connotations and symbolic meanings closely linked to the various states of humanity, from spiritual tranquility to psychological distress, from the promised reward in the Hereafter to the magnificence and dazzling diversity of divine creation in our world. The word "color" appears explicitly seven times in the Holy Quran, as if subtly alluding to the seven colors of the spectrum in which the Creator's power is manifest. The Quran also addresses six primary colors by their explicit names, weaving around them contexts that hold within them secrets and meanings. This article aims to delve into this Quranic world of color, exploring the profound connotations of these colors and how they are closely connected to the concepts of Paradise and Hell, and to the states of the human soul on its journey between them.

Part One: The Colors of Light, Good Tidings, and Bliss: Manifestations of Purity and Life

When the Quran speaks of contentment, acceptance, and good reward, it often uses vibrant, joyful, and serene colors. These colors reflect inner purity and the beauty of the ultimate outcome, promising a future overflowing with life and happiness.

1. White: a ray of purity and a symbol of good tidings

- White reigns supreme as the color that signifies **Light, purity, and radiance**. In the Quranic context, it is the color that reflects purity of intention and a clean heart.
 - Its most prominent manifestations appear in the description **The faces of the believers on the Day of Resurrection** "On the Day when faces will turn white..." (Al Imran: 106). This whiteness is not merely a skin color, but a radiance that will rise on faces as a result of faith and good deeds, and a glad tiding of salvation and victory.
 - White is also associated **By miracles and divine power**. As in the story of Moses' hand, peace be upon him, which came out white without any blemish, as a brilliant sign indicating God's power.
 - (While it should be noted with caution that white in some cultures may carry other connotations such as joy or even extreme sadness (the whitening of the eye from sadness), its Qur'anic context in describing believers remains primarily linked to goodness and light).
2. The color green: the robe of paradise and a symbol of renewed life.
- The color green **The color most associated with paradise and its bliss**. In the Qur'anic statement. It is the color of the luxurious clothes of its people: "Upon them will be green garments of fine silk and brocade" (Al-Insan: 21), and the color of their furnishings and what they recline upon: "Reclining upon green cushions and beautiful carpets" (Ar-Rahman: 76).
 - that it **A symbol of life, growth, fertility, vitality, and activity**. The color green induces psychological comfort and is said to "bring joy to the heart and dispel sadness," qualities that perfectly align with the nature of Paradise as a home of peace and tranquility.
 - The verses of the color green are also evident in the description **Manifestations of life and growth in the world**. Like the land that turns green after the rain falls, "Then the earth becomes green" (Al-Hajj: 63), and the green ears of grain that symbolize goodness and blessing.

- The color green looks like "**The world of interior decoration for the people of Paradise**" It surrounds them from every side, to deepen their sense of eternal bliss and beauty.
3. The color yellow (in its bright aspect): the sparkle of joy and the vitality of giving
- When the color yellow is mentioned in a positive context, it appears **A radiant, cheerful, and vibrant color** The most prominent example of this is the description of the cow in Surah Al-Baqarah: "It is a yellow cow, bright in color, pleasing to the observers" (Al-Baqarah: 69). This description links bright yellow with the joy it brings to the hearts of those who see it.
 - (From an energy science perspective, it may be suggested, with due reservation, that the color yellow may positively affect some aspects of mental and physical health, which may add another dimension to understanding why it was chosen in certain contexts).

Part Two: The Colors of Darkness, Threat, and Torment: The Embodiment of Misery and Destiny

In contrast, the Holy Quran uses other colors to symbolize states of misguidance, disbelief, and a wretched fate, and to depict the severity of the torment and horrors of the Day of Judgment. These colors reflect the inner and outer darkness that surrounds the wretched.

1. The color black: the veil of disbelief and the darkness of destiny
 - In the Qur'anic context, the color black is a symbol of darkness, disbelief, oppression, and a bad end.
 - Its most prominent use is in describing **The faces of the disbelievers and deniers on the Day of Resurrection** "And some faces will turn black. As for those whose faces turn black, [it will be said], 'Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve.'" (Al Imran: 106). It is important to note the

precise linguistic distinction indicated by the sources between “black” (of an inherently black nature) and “blackened” or “blackened” (that which has been affected by blackness or has come upon it). The Quranic description here is “turned black” and “blackened,” which indicates that this blackness is a result of their deeds and their disbelief.

- It is also mentioned in the description of some mountains that among them "**Black crows**" (Fatir: 27), meaning intensely black and dark, which is a description of the strength of the color in natural creation, and it may also carry a suggestion of awe or severity.
- (Although the color black may carry other meanings in color theory or some cultures, such as sovereignty or power, its Qur'anic context in describing the fate of the disbelievers remains linked to negative connotations).

2. The color blue ("blue"): a sign of panic and intense threat

- The color blue in the Quran carries a specific and powerful meaning in the context of describing the state of criminals on the Day of Judgment: {And We will gather the criminals on that Day, blue-eyed} (Ta-Ha: 102). The word "blue-eyed" here is not merely a description of eye color, but carries a deeper meaning. **Multiple and harsh implications** This reflects the severity of the horror and torment they face:

- It may refer to **extreme thirst** Which afflicts them.
- It may express **hatred and animosity** Which appears in their faces and eyes.
- or **blindness** Which might strike them.
- Or even **physical deformity** Like the appearance of blue veins due to severe distress and damage.
- Some linguistic interpretations suggest that it may mean an increase in the skin area to increase the torment, or entering the fire with force and difficulty.

- In these senses, the color blue in this Qur'anic context becomes a symbol of sin, and a sign of the hateful world and persecution that awaits criminals.
3. The color red (in the context of threat and cosmic transformation):
- While the color red is explicitly mentioned in the description of the diversity of mountain colors as a sign of creation ﴿...and red ones of varying colors...﴾ (Fatir: 27), it acquires a stronger significance in the context of the horrors of the Day of Resurrection.
 - The Quran describes the sky on that day as being “rose-colored like oil” (Ar-Rahman: 37). “Oil-colored” is interpreted as red leather or something intensely reddish-brown, and the word “rose-colored” (not a flower with multiple colors) may specifically refer to a fiery red color.
 - This description depicts **A momentous cosmic event and a tremendous transformation** The color red is associated with intensity and radical changes that precede the final punishment.

Section Three: Other Colors and Diverse Meanings: The Mosaic of Creation and Life

Besides the primary colors that directly signify bliss or torment, the Holy Qur'an is rich with other color references that describe the diversity of creation, the stages of life, and even some subtle psychological states, thus painting for us a color mosaic that reflects the richness of the divine statement.

1. Yellow: Between the radiance of joy and the fading of endings (completion and deepening)
 - **The aspect of radiance and vitality (previously discussed):** Emphasizing its role in bringing joy (the yellow cow), and its being a radiant color that signifies vitality and activity.
 - **The end result and harvest aspect:** Conversely, yellow also comes as a color that indicates **The stages are complete and the transition towards the end has begun** It is the color of the ears of grain when

they ripen and are ready for harvest, and the color of the plant that turns yellow after its greenness, indicating its withering: “Then it withers and you see it turn yellow, then He makes it dry stubble” (Az-Zumar: 21). It also refers to the “bright faces” on the Day of Resurrection, which may carry the meaning of radiance and light, but it may also carry a color connotation that tends towards yellow as a result of a certain condition or as a sign of a certain stage.

- **The meaning of illness or deceit (in colloquial language):** Although it is not a direct Qur’anic indication, some sources indicate that yellow in colloquial language may be associated with illness (a yellow face) or deceit and trickery (yellow journalism), which shows how one color can carry multiple and contradictory meanings depending on the context.

2. The colors of fruits and food: signs of diversity, sustenance, and joy

- The Holy Quran mentions fruits of “different colors” as clear evidence of God Almighty’s power and the diversity of His wondrous creation: “And from the date palm and the grapevines and from all fruits. Indeed in that is a sign for a people who give thought.” (An-Nahl: 11 – with a general reference to the diversity of fruits).
- Looking at these diverse colors of fruit (red, yellow, green, purple...) is required of believers as part of contemplating God's creation, and in itself brings comfort, tranquility, and joy, and may have a positive effect on the body's organs, as some energy-related visions suggest.

3. Other colors in specific contexts (noting that some of them are not explicitly named but are understood from the context or energy-related interpretations):

- **The color gold:** Even though it is not explicitly mentioned as a color, the description of gold in Paradise (bracelets, plates) carries connotations of luxury, value, and eternity. Some sources link it to cosmic energy and a state of purity and high spirituality.

- **The color violet:**In the context of energy science, it is referred to as the highest color of the spectrum and the purest form of energy. It affects the top of the forehead (forehead chakra), opens horizons of thought, and is associated with heightened spirituality. It is not mentioned as a color name in the Quranic text directly in the verses presented, but it is mentioned as a concept within the context of interpreting verses related to energy.
- **The color orange:**It is also mentioned in the context of energy healing for its effect on the gut, and orange foods are recommended for those with problems in that area. While it is not mentioned as a color name in the Quranic verses presented, it is mentioned in the context of interpreting verses related to food and the effect of colors on the body.

4. Using the word "colors" to mean types and shapes:

- It is important to note that the word “colors” in the Qur’an is not always limited to sensory colors, but may sometimes be used to mean “types,” “shapes,” or “kinds.”
- Especially in the context of talking about torment, some sources have spoken of the “colors of psychological torment” suffered by the people of Hell, and what is meant here is the variety of forms and types of psychological suffering (such as reproach, neglect, humiliation, regret, scandal, and God’s hatred for them), and not necessarily physical forms of torment.

Section Four: Colors as a Mirror of Psychological States and Manifestations of Existence

The Quranic discourse transcends the mere use of colors as sensory descriptions or classifications of creation; it transforms them into a precise mirror reflecting the inner states of the human soul and embodying the manifestations of profound concepts like Paradise and Hell in our earthly reality before their full realization in

the Hereafter. This deep connection between color and existential state is one of the secrets of Quranic eloquence.

1. Colors as a language of emotions and spiritual states:

- As we have seen, it is related **whiteness** With the inner light, purity, and spiritual radiance of the believer. It is the "color" of peace and good news.
- And it is related **blackness** With the darkness of disbelief, misguidance, and despair that shrouds the heart of the exhibition. It is the "color" of veiling and misery.
- As for **greenery** It is not merely a color of nature, but a symbol of renewed spiritual life, psychological comfort, and inner peace that the believer finds in the embrace of divine closeness. It is the "color" of earthly paradise.
- and **blue** The grimness in the faces of criminals is not merely a physiological change, but rather an embodiment of a state of terror, panic, and spiritual thirst.

2. Manifestations of earthly heaven and hell through colors:

- When we speak of "earthly paradise" as a state of inner peace, knowledge, and light, bright colors (white, green, and bright yellow) become symbols of this state. For the believer who lives in this inner paradise, the "colors" of their spiritual and psychological experience shine forth.
- When we speak of "earthly hell" as a state of misery, blindness, and anxiety, somber colors (black, dark blue) become symbols of this suffering. The exhibition, which revels in this inner hell, imbues its spiritual experience with darkness and gloom.

3. The continuity of color symbolism across stages of existence:

- The "colors" of the soul that are formed in this world do not disappear with death, but rather continue and become more evident in the intermediate realm (Barzakh). The white face begins its whiteness here, and the black heart begins its blackness here.

- On the Day of Judgment, these colors will become the distinguishing mark that differentiates the people of Paradise from the people of Hell. **The ultimate manifestation of the inner state** Which every soul chose and sought.

Conclusion: The secret of colors in the Qur'anic discourse and the depth of their existential implications

Examining the symbolism of colors in the Holy Quran reveals to us a "secret" of its miraculous eloquence. Colors here are not merely superficial pigments perceived by sight, but rather symbols charged with meaning, and eloquent means of expression, closely linked to the deep states of the human soul, the nature of the reward in the Hereafter, and the magnificence and diversity of divine creation.

Understanding these color symbols adds another layer of depth to our contemplation, allowing us to see the Quranic text with a more discerning eye, appreciating its beauty and secrets. From the verdant paradise symbolizing life and bliss, to the blackness of the disbelievers' faces reflecting the darkness of their fate, and from the radiant whiteness of the believers' faces to the blueness of the criminals embodying terror and punishment, the colors in the Quran stand as testament to unparalleled eloquence and inexhaustible wisdom. It is an invitation for us to color our lives with the hues of faith, piety, and righteous deeds, striving towards the "earthly paradise" whose shade begins here and whose light is perfected in the hereafter, and avoiding the "earthly hell" whose sparks are ignited here and whose flames rage there. It is a sublime divine language, awaiting conscious hearts and contemplative minds to unveil its treasures.

3.15 The Journey of the Soul: From this world to the intermediate realm, then the Resurrection, and finally the eternal destiny

Through various interpretations and reflections, the verses of the Quran take us on a fascinating journey of the soul and spirit after its separation from the body. This article traces this possible path, drawing upon the verses cited by the scholars whose views we have reviewed, to construct a comprehensive picture of the different stages of existence.

1. This worldly life: a place of trial and work, and the beginning of existential manifestations.
 - The verses: Verses of obligation, and a description of "worldly paradise" and "worldly hell" as I mentioned previously.
2. Death and Transition: "The taste of death" and "The taking of souls".
 - The verses: "Every soul will taste death," "Allah takes the souls at the time of their death" (Az-Zumar: 42).
 - **comment:** The focus is on the fact that death is a severing of connection, not annihilation, and that the soul is taken and preserved.
3. The world of Barzakh (the other existence): consciousness, community, trial, and initial reward.
 - **Awareness and society:** They are alive with their Lord, receiving provision. (Al Imran: 169)
 - **Trials and tribulations:** "And We will test you with evil and good as a trial" (Al-Anbiya: 35), "that God may distinguish the wicked from the good" (Al-Anfal: 37).
 - **Initial punishment (Paradise/Lesser punishment):** "For them are the Gardens of Refuge" (As-Sajdah: 19), "And We will surely make them taste of the lesser punishment" (As-Sajdah: 21).
 - **Possible nature (water signals?):** Verses on "The Meeting of the Two Seas," "The Barzakh," "The Drowning and the Fire." (A critical and spiritually interpreted presentation by Firas Munir).

4. "Roses" of Hell, and salvation is for the righteous.
 - The verse: "There is none of you but will come to it... Then We will save those who feared Allah..." (Maryam: 71-72). (Interpretation by Firas Munir).
5. The Day of Resurrection: Resurrection, Reckoning, Scales, and Witnesses.
 - The verses: (The verses of blowing the trumpet, the gathering, the placing of the book, the scales of justice, the testimony of the limbs).
6. The ultimate destiny: eternity in heaven or hell.
 - The verses: (Verses describing eternity in Paradise and Hell, and the distinction between the fate of the two groups).

3.16 The soul in the balance: Who is responsible for the torment? And what is its purpose?

In our journey through understanding Heaven and Hell, a fundamental question arises: Who receives this bliss or that torment? Is it the mortal body, the immortal soul, or another entity? And what is the ultimate purpose behind the system of reward and punishment, especially with regard to Hell? The Holy Quran provides us with precise and profound answers when we contemplate its verses related to the soul and the spirit.

1. Spirit, soul, and body: a necessary distinction

To understand who is suffering or enjoying, it is necessary to distinguish between the basic components of man as indicated by some Qur'anic readings (such as Amin Sabri's perspective):

- **The body (Jasad):** It is the physical vessel, the perishable vessel that dissolves and returns to dust after death. It is affected by pain and sensual pleasure during earthly life, but it is not the place of reckoning or final eternity in its earthly form.
- **The Spirit (Rooh):** It is a divine "command" or law, a breath of God's command, and it is the secret of life that is activated when the soul unites

with the body. The spirit is not what is tormented or rewarded, nor is it the locus of conscious awareness, choice, or responsibility in the direct sense. It is a fundamental vital force.

- **The soul (Nafs):** It is the essence of the conscious human being, the center of perception, feeling, will, and choice. It is the soul that experiences death by separating from the body, and it is the soul that is taken and preserved with God. The soul is the one that is questioned and held accountable for its good and evil deeds. It is the entity that passes through the different stages of existence, from this world to the intermediate realm (Barzakh) and then to the Hereafter. Some interpretations view the soul as living electromagnetic waves produced by the brain, carrying the entire record of a person's existence.

2. Who is responsible for the actions and who is being tortured?

- **The self is the locus of responsibility:** Since the soul is the center of consciousness, will, and choice, it is the one that will be questioned about its actions. The Quran affirms: "Every soul is held in pledge for what it has earned" (Al-Muddaththir: 38), and "It will have what it has earned, and it will bear what it has committed" (Al-Baqarah: 286).
- **It is the soul that receives torment (or bliss):** Since the reckoning is on the soul, the torment or bliss is its lot. Even if there is an embodiment or otherworldly body, it is the conscious soul that experiences this torment or that bliss. The verses that describe Hell explicitly state that it is the soul that faces this fate (for example: "On the Day when every soul will come pleading for itself, and every soul will be recompensed for what it did, and they will not be wronged" - An-Nahl: 111).
- **"Hell" as a state of the soul:** As we have seen in previous articles, "hell" can be understood not only as a physical place, but also as **An existential, psychological, and spiritual state** From misery, pain, and distance from God, a condition that the soul experiences as a result of its wrong choices and turning away from the truth.

3. What is the purpose of self-torture in Hell?

Understanding the purpose of punishment requires moving beyond the superficial view that sees it merely as revenge. The Quran provides evidence of deeper aims:

- **Achieving divine justice:** Punishment is a requirement of divine justice, a deserved recompense for disbelief, injustice, and corruption. "And your Lord does not wrong anyone" (Al-Kahf 18:49). Those who believe and do good deeds cannot be equated with those who disbelieve and cause corruption. Punishment is a manifestation of the consequences of human free will.
- **Unveiling the truth about oneself and one's actions:** A significant part of the torment of Hell, especially in its early stages or in the intermediate realm (Barzakh), is the confrontation of the soul with the reality of its deeds and intentions, which it had concealed or ignored. This revelation itself is painful, and it is necessary to realize the gravity of what has been committed. "On the Day when every soul will find present what it has done of good and what it has done of evil, it will wish that between itself and that evil was a great distance." (Quran 3:30)
- **Purification (for certain groups?):** Some commentators believe that the punishment of some disobedient believers may have a purifying aspect, to remove the effects of sins before entering Paradise. (This is a point of contention and detail, but it is a point of discussion).
- **Demonstrating the seriousness of sin and its consequences:** Describing the torment in Hell, even if it is temporary for some, is a severe warning and a statement of the seriousness of sin and its dire consequences, to serve as a deterrent to those in this world, and a lesson for those who witness it.
- **Realizing the universal law of retribution:** Just as there are universal laws governing the physical world, there are divine laws governing the world of retribution. Punishment is the natural and inevitable consequence of certain behaviors, just as illness can be a natural consequence of neglecting one's health.
- **It is not an end in itself for God:** It is important to emphasize that God is self-sufficient and has no need to punish anyone for its own sake. Punishment is a

consequence of the actions of created beings, not an independent divine purpose. God's mercy precedes His wrath, and had He willed, He could have guided all people, but He intended for them freedom of choice and responsibility.

4. The difference between the soul and the spirit in the context of torment:

- **self:** It is the one who "tasted" death, the one who is judged, and the one who experiences torment or bliss. It is the conscious "self" that carries the record of deeds, feelings, and thoughts.
- **the spirit:** It is the divine "secret of life." At death, the soul separates from the body, and God "takes" the soul, while the spirit returns to its Creator or is redirected according to divine will. The Quran does not explicitly mention the torment of the "spirit" in the sense that the conscious "soul" responsible for its choices is tormented. Punishment is linked to "the soul for what it has earned."

a summary:

The one who is punished in Hell (or enjoys bliss in Paradise) is **self**. The essence of the conscious and responsible human being. The purpose of this suffering is not merely revenge, but rather the realization of divine justice, the unveiling of the true nature of the self and its actions, the demonstration of the gravity of sin, and the fulfillment of the universal laws of retribution. As for the soul, it is a divine matter and the secret of life, its nature and function differing from the self, which is the locus of responsibility and reward. Understanding these subtle distinctions is essential for a balanced and profound understanding of the realities of existence in this world and the hereafter.

3.17 List of Quranic verses that were relied upon

Or refer to them in the attached texts relating to the description of Paradise and Hell, their characteristics and their inhabitants

First: Verses related to the description of Paradise and its delights:

1. "We have certainly created man in the best of forms." (At-Tin: 4)
 - :The otherworldly body maintains the basic design of a head, hands..." for the "best of forms" of the earthly body.
2. And We sent down from the sky pure water. (Al-Furqan: 48)
 - :Paradise water is pure and clean and does not require kidney filtration.
3. [The description of Paradise which the righteous have been promised: In it are rivers of water that is not stagnant, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey...] (Muhammad: 15)
 - A sensory description of the delicious and pure rivers of Paradise. Sabri also uses them as evidence of the existence of a benign bacterial system for wine.
4. "There will circulate among them young boys made eternal, with goblets and pitchers..." (Al-Waqi'ah 17-18 / Al-Insan 15-16)
 - :The presence of servants circling around with the drink that is wrapped around them is an explanation for the circumambulation."
5. "On couches, they will be looking on" (Al-Mutaffifin: 23 and other verses)
 - :A description of the luxurious seating of the people of Paradise on couches.
6. "Its fruits are near at hand" (Al-Haqqah 23) / "And its fruits will be made easily accessible" (Al-Insan 14)
 - He described how easy it is to pick the fruits of Paradise because they are close and easily accessible.
7. Those who will inherit Paradise will abide therein eternally. (Al-Mu'minin 11)
 - :The partial citation of "Heirs of Paradise" is used to indicate ownership of vast areas, with reference to Paradise as the highest of heavens.
8. And when you look there, you will see bliss and a great kingdom. (Al-Insan: 20)

- :The description of the greatness of bliss and dominion in heaven supports the idea of vast sovereignty."
- 9. ﴿...and they were given something similar to it...﴾ Al-Baqarah: 25
 - He described the fruits of Paradise, which are similar in appearance but different in taste, to indicate diversity and renewal.
- 10. And their garments therein will be of silk. (Al-Hajj: 23)
 - :Identifying the type of underwear that is close to the skin as silk.
- 11. And they will wear green garments of fine silk and brocade. (Al-Kahf: 31)
 - He described the outer garments, including the types of silk and brocade, and their green color.
- 12. They will not suffer headaches or intoxication from it. (Al-Waqi'ah 56:19)
 - :Denying headaches and physical bleeding to the people of Paradise.
- 13. "Indeed, the companions of Paradise, that Day, will be amused in [joyful] occupation." (Ya-Sin: 55)
 - :The people of Paradise are described as being constantly busy and enjoying themselves.
- 14. And raised couches / And raised thrones. (Al-Waqi'ah: 34)
 - :Evidence of the difference between the laws of physics and gravity: objects raised without support."
- 15. ﴿On thrones facing one another﴾ As-Saffat: 44 / Al-Hijr: 47
 - :He described the people of Paradise sitting facing each other on their mounts/couches.
- 16. "Reclining on thrones arranged in rows" (At-Tur: 20)
 - :He described them sitting in rows.
- 17. ﴿On thrones woven with gold﴾ Al-Waqi'ah: 15 / At-Tur: 20
 - :He described the nature of the beds and linked them to the principle of movement by vortices.
- 18. "No fear will there be concerning them, nor will they grieve." (Al-Baqarah 2:277 and other verses)
 - He described the state of psychological and spiritual security of the people of Paradise.

19. ﴿...And therein is whatever the souls desire and whatever delights the eyes...﴾ Az-Zukhruf: 71
- :Evidence of the satisfaction of all sensual and psychological desires in Paradise.
20. And they will have therein purified spouses. (Al-Baqarah: 25)
- The spouses of Paradise are described as pure and clean.
21. "No man or jinn has touched them before them." (Ar-Rahman 56 & 74 / Al-Waqi'ah 36)
- He described the women of Paradise, the Houris, or the women of this world as virgins.
22. ﴿Arabs of equal age﴾ Al-Waqi'ah: 37
- He described them as loving their husbands and being of equal age.
23. "Restraining their glances" (As-Saffat: 48 / Sad: 52 / Ar-Rahman: 56)
- **General comment + Amin Sabri:**"They lower their gaze upon their husbands," Sabri explains, meaning intense admiration.
24. And [there will be] fair maidens with large, beautiful eyes, like unto pearls well-guarded. (Al-Waqi'ah: 22-23)
- :The comparison of the houris to pearls supports his interpretation of them as crystal balls."
25. "As if they were rubies and coral." (Ar-Rahman: 58)
- :The comparison of the houris to rubies and coral supports his interpretation of them as crystalline beings."
26. And We will wed them to fair-eyed maidens. (Ad-Dukhan: 54 / At-Tur: 52)
- :The letter "B" is interpreted as meaning "association" or "provision" with an interactive tool.
27. And they will have their provision therein, morning and evening. (Maryam: 62)
- :Evidence of the existence of a sense of time, morning and evening, in Paradise.

Secondly: Verses related to the description of Hellfire and punishment:

1. "The fire of Allah, kindled, which rises over the hearts." (Al-Humazah 6-7)

- :Evidence of the existence of the "brain of the hearts" in the afterlife body that is affected by fire.
- 2. And they will be given to drink boiling water, so it will cut their intestines. (Muhammad 47:15)
 - :Evidence of the existence of intestines in the afterlife, and a description of one type of torment: boiling water.
- 3. Every time their skins are burned through, We will replace them with other skins so that they may taste the punishment. (An-Nisa: 56)
 - :Evidence of the process of physical regeneration in the afterlife for the continuation of torment."
- 4. And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you." (Al-A'raf: 50)
 - :Evidence of the possibility of communication between the people of the two abodes, and the deprivation of the people of Hell from water and sustenance.

Third: Verses related to general concepts used in different contexts:

- 1. "And there is no creature on earth but that its provision is with Allah." (Hud 11:6)
 - :Humans are classified as "animals" and this characteristic of movement on Earth may continue.
- 2. On the Day you see the believing men and believing women, their light proceeding before them and on their right. (At-Tahrim: 8)
 - :Maintaining gender identity as male and female" with clear physical forms.
- 3. Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another. (Al-Mu'minun: 101)
 - :The end of worldly lineage is in the afterlife.
- 4. And that He created the two kinds, male and female. (An-Najm 53:45) + The concept of the Hereafter
 - :The new creation in the afterlife is done in a non-hereditary, constructive manner.

5. "To Him ascends good speech, and righteous work raises it up." (Fatir 35:10)
 - :Linking words and deeds to the building of Paradise: deeds for the earth and words for the trees.
6. "A good word is like a good tree..." (Ibrahim 24)
 - Supporting the idea that kind words plant trees.
7. And when the angels said, "O Mary, indeed Allah has chosen you..." (Al Imran: 42) / "Indeed Allah chose Adam and Noah and the family of Abraham and the family of Imran..." (Al Imran: 33)
 - Citing the selection of Mary and the family of Imran.
8. He will say, "Oh, I wish I had sent forth [good deeds] for my [true] life!" (Al-Fajr 89:24)
 - To indicate the disbeliever's remorse and the importance of preparing for the true afterlife."

This list illustrates the extensive use of Qur'anic verses, both to describe Heaven and Hell directly and to deduce concepts and characteristics relating to life in the afterlife, the design of the new human being, and the laws of those worlds, with varying degrees of directness of reasoning between literal interpretation and symbolic or "scientific" interpretation.

3.18 Intertwined worlds: angels, jinn, and God's all-encompassing presence

Our journey in understanding existence is not limited to our tangible, physical world or even to the afterlife, such as Paradise and Hell. The Holy Quran opens windows for us onto other realms and unseen forces that interact with and influence our world, such as angels and jinn, and affirms a fundamental truth: God Almighty's all-encompassing knowledge of everything and every being.

1. Angels: Messengers and Executors - The invisible forces that orchestrate the breath of existence

- The Qur'an describes angels as luminous beings obedient to God, with multiple functions: carrying the Throne, conveying the revelation (Gabriel), recording the deeds of humans (honorable scribes), taking souls (the Angel of Death and his assistants), and carrying out God's commands in the universe, such as bringing down punishment on peoples or supporting the believers.
- Their role in our journey: They are with us, recording our deeds; at death, they take our souls; in the intermediate realm, they may question us; and on the Day of Resurrection, they will bear witness for us or give us glad tidings. They are an integral part of the cosmic and divine order within which we live.

2. Jinn and demons: A world of temptation and seduction:

Jinn... Shadows of thought in the theater of human consciousness

- The Quran affirms the existence of the world of jinn, who are creatures with will and choice like humans, and among them are believers and disbelievers, devils and their helpers.
- Their role: Satan and his soldiers seek to tempt and mislead the children of Adam from the path of truth through various means: whispering, embellishment, and casting doubts.
- The challenge: Part of man's trial in this world is to resist these whispers and temptations by seeking refuge in God and holding fast to the truth.

3. God's all-encompassing knowledge: knowledge, power, and dominion.

- One of the central Qur'anic concepts that has been emphasized, especially in the analysis of the phrase "And Allah is encompassing of the disbelievers" is that God Almighty encompasses everything in terms of knowledge, power, and dominion.
- **Scientific briefing:** Nothing in the heavens or on earth is hidden from God. He knows the secret and what is even more hidden, and He knows what the souls whisper and what the hearts conceal.

- **Predestination:** God is all-powerful; nothing is beyond His power, and His will is always done. The disbelievers and hypocrites, no matter how they plot, are in God's grasp and under His dominion.
- **Spatial encompassing in a metaphorical sense:** God is above being confined to a place, but He is with His creation through His knowledge, power, and care. {And He is with you wherever you are.}
- **Significance:** This comprehensive awareness is a source of reassurance for the believer, for God is with him, knows his condition, and is able to grant him victory. It is a source of threat and warning for the disbeliever, for there is no escape from God's knowledge, power, and punishment.

a summary: We are not alone in this existence. There are other realms interacting with us—forces of good (angels) and forces of evil (demons)—all under God's all-encompassing knowledge, omnipotence, and absolute dominion. Understanding these truths broadens our perspective on the universe, deepens our sense of responsibility, increases our connection to and trust in God, and makes us more vigilant against the devil's schemes and temptations.

3.19 Dawn: The unveiling of truth and the emergence of awareness... A new reading of the verse "The Quran of Dawn"

introduction:

In Surah Al-Isra, the verse "Indeed, the recitation of the Quran at dawn is ever witnessed" (Al-Isra: 78) carries a profound invitation to reflect on a pivotal moment, one that transcends the mere appearance of the first rays of sunlight, reaching broader spiritual and intellectual dimensions. Dawn, in this context, is not simply a point in time, but a symbol of the unveiling of truths, the dawning of awareness, and humanity's transition from the darkness of ignorance to the light of knowledge.

Dawn: Beyond the Traditional Meaning

The phrase "the Quran of dawn" is usually interpreted as referring to the dawn prayer or reciting the Quran at this blessed time. While this interpretation is

undoubtedly correct and important, it doesn't encompass all the dimensions of the verse. The words of the Quran, like a deep sea, hold within them inexhaustible pearls, and the deeper we delve, the more we discover new meanings that enrich our understanding and broaden our horizons.

Dawn: a symbol of revelation and clarity

In Arabic, the root of the word "dawn" carries the meaning of splitting, opening, and bursting forth. Dawn is the moment when darkness is split open, light bursts forth, and the veil is dispelled. This linguistic meaning is closely linked to the spiritual and intellectual meaning conveyed by the verse.

Dawn, in this context, is a symbol of revelation and clarity. It is the moment when the darkness of ignorance and illusion dissipates, and divine truths are revealed with clarity and distinctness. It is the time when the heart and mind awaken, fully prepared to receive the light of guidance and knowledge.

Dawn Quran: A recitation that stirs the heart and awakens the soul

The dawn recitation of the Quran is not merely a verbal recitation, but a conscious and contemplative reading that stirs the heart and awakens the soul. It is a reading that transcends letters and words, reaching the profound meanings contained within the verses. It is a reading that transforms into a light illuminating the path and guiding towards the straight way.

Dawn: The stage of exploding truths

Dawn is the stage of "exploding truths." It is the time when darkness begins to recede, and the truths hidden deep within the soul and in the horizons of the universe emerge. It is the time when a person sheds illusions and suspicions, and realizes the truth of their existence and their role in life.

Spiritual purification and elevation: the key to understanding

A person cannot reach this profound understanding of the Holy Quran unless they purify themselves and cleanse their heart. Purification is a continuous process of cleansing the soul from impurities and defilements, enabling a person to rise to a higher level of awareness and understanding.

When the heart is purified, it becomes like a clear mirror reflecting the light of divine truths. When the veil is lifted from the inner vision, one becomes able to see the

unity inherent in multiplicity and realizes that everything in the universe is a sign from God, pointing to His oneness and greatness.

Divine inspiration: the continuity of guidance

The divine breath within the human soul is what restores it to its luminous origin and reminds it of its original nature. This breath is not a single event, but a continuous process, renewed every moment. God Almighty spiritually recreates humanity with each breath, granting it the opportunity for renewal and spiritual growth.

This divine inspiration is also a symbol of the continuity of divine guidance. No matter how much knowledge and understanding a person acquires, they remain in need of God's light to find the right path.

Awareness of the Universe's Systems: A Path to the Dawn of Truth

When a person contemplates the wondrous order of the universe and recognizes the precision and perfection of creation, they come to understand the divine unity underlying this immense diversity. The universe, with all its galaxies, planets, and stars, is an open book in which the believer reads God's signs and comes to know His greatness and power.

This understanding of the universe's order leads to a "dawn of truth" in the human heart. It is the moment when a person reshapes their understanding of life and existence, based on this unifying vision.

Returning to Unity: The Dawn's Goal

In its origin, humanity existed in a world of light, united with divine truths. But when it forgot these truths, it became divided against itself and entered a world of multiplicity and duality.

Dawn, in this context, is a symbol of returning to unity. It is the moment when one sheds inner contradictions and reconciles with oneself, with the universe, and with God. It is the moment when darkness vanishes and the sun of truth shines in the heart.

conclusion:

The verse "the dawn's recitation" is a call to spiritual awakening, an invitation to pay attention to a pivotal moment imbued with profound meanings and spiritual and intellectual significance that transcends conventional understanding. It is a call to

purification and elevation, to contemplate God's signs within ourselves and in the universe. It is a call to return to unity and to grasp the truth inherent in diversity. Dawn is not merely a time of day, but a spiritual state experienced when one's heart is illuminated by the light of guidance and knowledge.

3.20 Heaven and Hell in this world: The embodiment of realities before the reckoning

Our understanding of the realities of Paradise and Hell, as presented in this series, is not limited to their being merely otherworldly destinies. Rather, these realities have profound and direct implications for our earthly lives, manifesting as both bliss and torment in our present reality. This earthly projection is not meant to diminish the importance of the Hereafter, but rather to affirm that God's laws of reward and punishment begin to manifest in this life, and that our choices here shape our earthly paradise or hell even before our eternal one.

This worldly life may be a "life of torment" for many due to a misunderstanding of religion or a departure from the truth, while

Children's fear of the torment of the grave is presented as evidence of "post-death torment before the Day of Resurrection" created by "human religion" or "parallel religion."

The challenge of sound understanding: Deconstructing parallel religions and their consequences for Islamic thought

introduction:

The vastness of the Holy Quran, which represents the essence of divine teachings, invites us to profound reflection and sincere commitment. However, in our contemporary world, troubling trends are emerging, creating a "parallel religion" that deviates from the original teachings and fuels contradictions and divisions within the Muslim community. This research explores the roots of this parallel religion and its destructive effects on Islamic thought.

What is parallel religion?

Parallel religion is not an explicit form of apostasy or outright denial of Islam, but rather a subtle current that infiltrates Islamic thought through:

- **False and fabricated narratives:** Publishing hadiths attributed to the Prophet Muhammad (peace be upon him), which contain ideas that contradict the spirit and teachings of the Qur'an.
- **Arbitrary interpretations:** Providing interpretations of the Qur'an that are based on personal whims or self-interest, and ignore the rules of the Arabic language and the principles of interpretation.
- **Relying on heritage:** Total reliance on inherited opinions without scrutiny or reflection leads to the veneration of people and doctrines at the expense of the divine text.
- **Abolishing reason:** Disabling the role of reason in understanding religion, focusing on blind imitation, and ignoring critical and creative thinking.

The roots of parallel religion:

Parallel religion stems from several factors, the most important of which are:

- **Ignorance of the Holy Quran:** Lack of interest in learning the Qur'an and reflecting on its meanings opens the door to incorrect interpretations.
- **Sectarian intolerance:** Blindly adhering to a particular doctrine and preferring it over others leads to a narrowing of intellectual horizons.
- **Influence from other cultures:** Importing ideas and concepts from other cultures without scrutinizing them confuses Islam with values foreign to it.

Consequences of parallel religion:

Parallel religion leads to dire consequences for Islamic thought, including:

- **Distorting the image of Islam:** Presenting a negative and backward image of Islam, which harms its reputation in the world.
- **Dispersing the nation:** Stirring up conflicts and divisions among Muslims due to differing interpretations and opinions.

- **Intellectual stagnation:**Disrupting creativity and innovation in Islamic thought, and being content with merely repeating old sayings without understanding or analysis.
- **Moving away from Islamic values:**Losing the higher Islamic values, such as justice, mercy and tolerance, and focusing on formalities and appearances.

Returning to the pure source:

To counter the parallel religion, Muslims must:

- **Returning to the Holy Quran:**He made it the primary source for understanding religion, and contemplating its verses with an open mind and pure intention.
- **Eliminating dependency:**Liberation from blind adherence to inherited opinions, and striving to understand religion in a way that is appropriate to the times.
- **Be rational:**Using reason and logic to understand Islamic texts, and getting rid of superstitions and illusions.
- **Adherence to Islamic values:**Acting in accordance with the highest Islamic values, such as justice, mercy, tolerance and benevolence, and rejecting fanaticism and hatred.

conclusion:

Combating this parallel religion is no easy task; it requires sustained effort, deep reflection on the Quran, enlightened minds, and conscious hearts. Let us work together to purify Islamic thought and liberate it from falsehoods and illusions, so that it may return to its former glory: a light and guidance for all humanity.

1. The embodiment of earthly hellfire: "The renewal of skins" as a symbol of intellectual and spiritual stagnation

When we contemplate verses about punishment, such as the Almighty's saying:**Every time their skins are burned through, We will replace them with other**

skins so that they may taste the punishment. (An-Nisa: 56) The otherworldly dimension of physical suffering is clear. However, from the perspective of "Nasir Ibn Dawood," who sees manifestations of these truths in this world, this verse has a painful worldly meaning.

Here, "skin" can symbolize the intellectual and ideological membrane that surrounds a person. The person who turns away from contemplating God's signs, rejects the light of insight and wisdom, and clings to inherited or transmitted ideas without reason and reflection, becomes as if "encased and mummified" by these ideas.

And "skin renewal" in this worldly context means:

- **Stubbornness in falsehood:** Whenever a glimmer of truth or an opportunity to contemplate the Holy Qur'an (which none but the purified in heart and mind can touch with light and clarity), his old "skin" of outdated ideas and false beliefs "ripens" under the glow of truth, but instead of abandoning it, he "replaces it with another skin" – that is, he renews his adherence to his error, builds new intellectual barriers, and covers his heart with veils that prevent him from understanding (And We have placed coverings over their hearts, lest they understand it, and in their ears deafness) - Al-An'am: 25.
- "Renewing the skin" can also mean insisting on following this "inherited religion" despite the emergence of evidence that it is incompatible with the Qur'an or sound reason, so that a person remains "mummified" in his thoughts.
- **The suffering of ignorance and deprivation continues:** This constant renewal of intellectual skins keeps him in the torment of being deprived of God's light, rendering him deaf to the truth, mute to its pronouncements, and blind to its vision. He lives imprisoned by his own thoughts, worshipping his desires and Satan, and is denied the joy of divine knowledge and the tranquility of faith. This is the torment of psychological and intellectual distress, and of blindness to the truth.

2. A general application of the descriptions of Paradise and Hell to worldly reality:

This approach to understanding "regeneration of skins" applies to all descriptions of Heaven and Hell:

- **Rivers of earthly paradise:** They are not only rivers of water, milk, honey, and wine that are postponed, but they are also rivers of useful knowledge, flowing wisdom, and divine knowledge that quench the thirst of minds and hearts in this world, and make its owner live in a "paradise" of contentment and insight (as we indicated in 1.3).
- **The fruits of earthly paradise:** These are the results of good deeds, the sweetness of faith, and the fruits of certainty and knowledge that the believer reaps in his life, which bring him peace and joy.
- **The earthly fire of hell:** It is not only a fire kindled in the Hereafter, but also the fire of regret and remorse, the fire of anxiety and turmoil, and the fire of injustice and corruption that the individual and society suffer in this world. It is the "misery" and "psychological and intellectual distress" experienced by those who turn away from the truth (as we indicated in 1.4 and 1.7).
- **The earthly food of the inhabitants of Hell:** Zaqqum and Ghislin are not only otherworldly food, but in this world they may symbolize all that is evil in terms of thoughts, gains and relationships that feed human misery and unhappiness.

Understanding these earthly dimensions of Paradise and Hell makes us more aware of our responsibility for our choices. Every thought we adopt, every word we utter, and every action we take is either a building block in the construction of our "earthly paradise," which is a prelude to the paradise of the Hereafter, or fuel for our "earthly hell," which is the beginning of the torment of the Hereafter. This is a living invitation to reflect upon the Holy Quran not merely as a history book or a collection of future prophecies, but as a practical guide to a good life here and a noble destiny in the next.

This ignorance and deprivation is not only of divine knowledge, but also of understanding the true religion that liberates man instead of terrifying him and restricting him with illusions.

"...So, 'skin' here can symbolize the intellectual and ideological membrane that surrounds a person. The person who turns away from reflecting on God's verses, rejects the light of insight and wisdom, and clings to inherited ideas or what some call 'the religion of men' that has been passed down through the centuries alongside the Quran, becomes as if 'bound and mummified' by these ideas. As contemporary thinkers like Dr. Muhammad Al-Fayed point out, this 'mummification' by narratives and interpretations can make 'error' become 'truth' in people's minds, causing them to abandon the pure springs of the Quran."

In this worldly context, "renewing one's skin" means clinging to this "mummification." Whenever a glimmer of truth or a call to return to the Quran as a fundamental principle appears, his old "skin" of outdated ideas "matures," but instead of shedding it, he "replaces it with another"—that is, he renews his attachment to his heritage, builds new intellectual barriers, and shrouds his heart in veils that prevent him from understanding. This keeps him in the torment of being deprived of God's light, rendering him "deaf" to hearing the truth, "mute" to speaking it, and "blind" to seeing it. He may even see those who call for the Quran as "devils" or "apostates," as Al-Fayed describes the state of those who criticize this reality.

Moving on to the final conclusion of the series.

3.21 Shades and Meanings: Living with the realities of existence between this world and the hereafter

At the conclusion of our journey through “Shadows of Heaven and Hell,” after exploring the sensory, existential, and symbolic dimensions of these great Qur’anic truths, tracing the path of the soul through the stages of the intermediate realm and the afterlife, and contemplating the unseen worlds surrounding us, we arrive at the essence of the message: How can this knowledge change our lives today?

The concepts of heaven and hell are no longer merely descriptions of a distant destiny, but rather a reality whose shadows are cast upon our lives. "Earthly paradise" is not an illusion, but a state of tranquility, closeness to God, and knowledge attainable through adherence to the scales of truth and self-purification. And "earthly hell" is not simply a metaphor, but the reality of misery, hardship, and the veil of ignorance experienced by those who turn away from God's guidance.

Reflecting on the verses about Paradise and Hell, understanding their diverse types and degrees, understanding the continuity of trials and responsibility even after death, and understanding the precision of the Quranic language in describing these realms, all of this should lead us to:

1. **Glorifying God's power, mercy, and justice:** The understanding of the vastness of Paradise and the limited nature of Hell as a ratio, the gradation of reward and punishment, and the details of bliss and torment, all point to the perfection of God's justice, the greatness of His mercy, and His profound wisdom.
2. **A sense of individual responsibility:** Our choices, actions, and words, even in the digital world, shape our current existential condition and build our eternal destiny.
3. **The relentless pursuit of purification:** The goal is not merely to avoid punishment, but to elevate oneself and achieve a state of "earthly paradise" through knowledge, good deeds, and closeness to God.
4. **Always be prepared for the future:** Death is not an end, but a transition to a new stage of awareness and accountability. Understanding the nature of the intermediate realm and the afterlife makes us better prepared for this inevitable journey.
5. **Continuous contemplation:** The Qur'an is an ocean whose wonders never cease. Every careful reading, every deep contemplation, and every attempt to understand the text in light of the Qur'an as a whole and its objectives, opens new horizons of knowledge and insight.

The shadows of Paradise and Hell extend to cast their light or fire upon our lives today. Let us make contemplating these Quranic truths a guiding light on our paths, a motivation that propels us towards striving for God's pleasure and Paradise, purifying ourselves, and building our world with truth and goodness, so that we may be among those who live in the shade of Paradise here and inherit it eternally there.

3.22 The Night of Value – From Destiny to Resurrection: Man's Journey Between Majesty and Beauty

Introduction: From Laylat al-Qadr to Laylat al-Qiyamah

Every person has **His special night** That is the moment when one truly knows God's power.

He sees himself in the mirror of light, and it becomes clear to him that God has never been absent from him for a moment.

Rather, the veil was his obliviousness to the presence.

Not **Laylat al-Qadr** Just a universal history,

but rather **state of consciousness** Light descends upon the heart within it.

In it, positions are determined just as livelihoods are determined.

From this understanding arises **Night of Value**:

The moment **In it, the human being is conscious**,

His worth is witnessed in the scales of God.

His own resurrection began from within.

Destiny and resurrection become two sides of the same coin:

the first **The descent of mercy**, and the second **Rise of consciousness**.

Chapter One: Your Resurrection from Within – The Meaning of Inner Resurrection

Resurrection is not just a temporal event, but **A constant revelation within existence**.

It is a moment when a person stands on the foot of truth within himself.

When the secrets of his own self are revealed to him,
He understands that what he saw outside of himself was nothing but a mirror of his
inside.

Resurrection, therefore, is not the end of the world, but **The world is revealed within
you.**

It is the blowing of the inner trumpet, whereby man is awakened from his
heedlessness.

His inner eye sees what was hidden from it.

At that moment, the other day turns into **today now**—

Immortality becomes a presence, not a waiting.

Concepts shift from the unseen to the witnessed.

From fear of the end to the love of remaining in the light.

Chapter Two: Angels Descend into the Heart – Lifting Fear and Sorrow

**“Indeed, those who say, ‘Our Lord is Allah,’ and then remain steadfast – the angels
will descend upon them, [saying], ‘Do not fear and do not grieve, but receive good
tidings of Paradise, which you were promised.’” [Fussilat: 30]**

This verse is not just a harbinger of death,
Rather, it is a harbinger of a new, conscious life.

To say *Our Lord is God* It is to free yourself from the center of the ego,

To be upright is to dwell in His light without deviation.

If the statement is truthful and upright,

The angels—that is, the lights of divine consciousness—descend upon the heart.

Then she says to herself: *Don't be afraid or sad.*

Fear is the shadow of the future, and sadness is the shadow of the past.

Both disappear when the light arrives in the moment now.

Then you will **Your minor resurrection**—

And the inner dawn begins to break out within you.

So you live a life without fear of tomorrow, and without regret for yesterday.
Rather, a presence in lasting peace.

Chapter Three: The Paradise Within You – The Divine Promise as a State of Consciousness

And receive the good news of Paradise, which you were promised.

Paradise is not a deferred promise, but **Present existential state**.

It is the place of tranquility that opens in the human heart.

When the veil between him and the light is removed.

When the Quran mentions Paradise and Hell,

He doesn't just talk to us about a postponed future,

But about **Two realities of life**,

They stem from human behavior, choices, and inner balance:

Earthly hell: the fire of the soul when it goes out of balance

“But as for him who transgressed and preferred the life of this world, then indeed, Hellfire will be his refuge.” [An-Nazi’at: 37-39]

It is a case of **Internal suffocation and existential suffering**:

- The darkness of thought occurs when the windows of insight are closed.
- Envy, pride, lying, injustice, and selfishness —
All of them are fires that burn their owner before anyone else.
- Hell is not an external place, but **Suffering system** Man creates it when he disrupts the balance of justice.

It is the fire of concealment:

A lack of understanding, a tightness in the chest, a extinguishing of the spirit.

It is the “intimate” turmoil that melts the inside,

And the “pillars” of fear that prevent rising towards the light.

Earthly paradise: the peace of balance and the bliss of tranquility

But as for him who feared standing before his Lord and restrained himself from [following] his desires, then indeed, Paradise will be [his] refuge. [An-Nazi'at: 40-41]

It is a state of inner harmony and serene light:

- Opening one's eyes to God's laws in the universe,
- Purity of thought, free from malice and arrogance.
- Peace of mind in the face of the vicissitudes of time.
- The beauty of the soul lies in integrity and generosity.

It contains "rivers" of tranquility,
And "silk" is derived from softness,
And "bracelets" of wisdom and contentment.

Paradise is a place **Pure consciousness**,

And fire is a place **Breaking away from this awareness**.

These two are two truths in the human heart.

They manifest themselves according to their proximity to or distance from God's scale.

Chapter Four: The Dawn That Never Sets – From Resurrection to Abiding in the Light

"Peace it is until the emergence of dawn." [Al-Qadr: 5]

And the earth will shine with the light of its Lord. [Az-Zumar: 69]

Dawn in the Quranic discourse is a symbol **Because light emerges after the darkness of consciousness**.

It is the moment of survival after annihilation.

When the hell of the soul dissipates, and paradise shines in the heart.

When ignorance disappears and the veil is lifted,

Man wakes up at a dawn that never fades.

He no longer distinguishes between night and day.
Because the light was inside it, not outside of it.

The perfect human being is the one who has become **its night is a perpetual destiny,
and its dawn is a renewed resurrection.**

The lights of the angels descend upon him at every moment.
He lives between majesty and beauty in a balance of the two lights.
It contains heaven and hell, but both are at peace.
Because he realized that both **A manifestation of the One.**

And when he reaches this point,
He hears the call in his heart:

“Enter my paradise.”

any: Enter into my light, into my consciousness, into my presence that never fades.

Conclusion: Your resurrection is the dawn of your consciousness

At the end of this journey from “destiny” to “value”,
It becomes clear that **Resurrection is not the end of time, but the beginning of
awareness..**

It is the moment of realizing God's power within you.
And to feel your worth in the balance of existence.

So whoever says “My Lord is God” and then remains steadfast,
His resurrection takes place in his heart.

And angels of light descend upon him.

He lives amidst majesty and beauty.

in **An inner paradise that never perishes, and a purifying fire that does not harm.**

Until the sun shines upon him **The dawn that never sets.**

And all his time becomes **Laylat al-Qadr.**

And every day **Resurrection of light.**

4 Section Four: The Soul in the Qur'an – A Journey of Existence, Responsibility, and Destiny

Man between dust and light, between obligation and manifestation

1. The body... a vessel of dust yearning for light
2. Clay and breath... the meeting of earth and sky in the birth of man
3. Dust... the origin of creation and the seed of return
4. Humanity and existence... the covenant of stewardship between consciousness and the universe
5. Man... the rational mirror of the universe
6. Animals and humans... mirrors of consciousness between instinct and reason
7. Water and breath... the liquid reflection of the soul
8. When the body sheds its earthly garment and returns to the light
9. The environment... a mirror of morality in the body of the earth

 Conclusion of the section: “Man is like a word walking on the earth.”

After the features of this journey from letter to consciousness become clear, the path of the soul, as outlined by the Qur'an, opens up before us, in its various levels: the commanding, the reproaching, and the tranquil.

This series aims to present a new and comprehensive reading of the human being as portrayed by the Holy Quran, through a methodology **symbolic intentional reading**. It is an approach that combines careful linguistic reflection with deep intentional understanding, without falling into the trap of traditional literal interpretation or experimental scientific interpretation.

Symbolic, purposive reading does not seek to interpret the Qur'anic text using the means of natural sciences or modern philosophy, but rather to **Extracting the objectives of the Qur'anic discourse in revealing the existential structure of**

manThe Qur'an is not a book of science or physics, but a book of guidance and existential knowledge, linking the unseen world and the seen world in a symbolic language that transcends the sensory appearance to the moral essence.

This approach is based on three main principles:

1. **Quranic symbolism:**The Quranic word carries multiple layers of meaning, extending from its direct linguistic denotation to its deeper, intended meaning. For example, "the heart" is not merely a physical organ, but the center of insight and faith-based understanding.
2. **Existential intentionality:**Every human concept in the Quran (such as the soul, the spirit, the heart, and the inner self) has an existential purpose that frames its relationship with God, the universe, and others. Understanding this purpose is key to overcoming the contradictions between scientific and spiritual understanding.
3. **The integration of the unseen and the seen:**The human being can only be understood as a bridge between the worlds of command and creation. The soul represents the divine command, and the body represents the physical creation, and between them the soul acts as a field of living interaction between the two worlds.

With this approach, the series becomes an exploratory journey into the map of human consciousness as drawn by the Qur'an, redefining man not only as a biological being, but as a conscious moral being, who carries within himself the secrets of creation and the responsibility of existence.

4.1 The Soul in the Holy Quran: A Semantic Perspective Through the Methodology of Literal Analysis

Introduction: Rediscovering the Quranic Semantic System

The Holy Quran represents a foundational text that not only aims to convey the religious message but also presents a comprehensive semantic system reflecting linguistic and rhetorical brilliance. Through an analytical methodology that relies on tracing the semantic networks between Quranic vocabulary, the deeper layers of meanings carried by the central terms in the Quran can be revealed. The word "nafs" (soul/self) is one such pivotal term around which a complete Quranic vision of humanity and existence is structured.

Methodological framework: A deep reading of the literal structure

This study is based on an integrated methodology that rests on two fundamental pillars:

First: Searching for the common semantic root

Analysis of interconnected verbal networks in Qur'anic usage

- Tracing the functional relationships between the different meanings of a single term
- Extracting the core semantic element that unifies the multiple uses

Second: Integrative literal analysis in the jurisprudence of the Qur'anic language

- Studying words that share the first two letters (noon, faa)
- Analysis of words that share the second and third letters (F, S)
- Linking complementary pairs

Through the practical application of the methodology to the word "self," the central meaning that represents a three-dimensional process is revealed:

1. Input - Receiving and Receiving Phase

This represents the passive aspect of the process, where the soul receives and is influenced by external stimuli. This is evident in words like "blowing," which describe the process of the soul entering the body.

2. The reaction phase - transformation and assimilation

The dynamic dimension is represented where external influences are transformed into internal energy, and this is what is expressed by words like "breath" which is associated with movement and rotation.

3. Direction stage - Production and distribution

The active dimension is represented where the self produces external effects, and this is what is expressed by words like "uprising," which express going out and doing.

Qur'anic manifestations of the concept of the soul

The soul in the context of creation and formation

"O mankind, fear your Lord, who created you from one soul." (An-Nisa: 1)

Through semantic analysis, "the single soul" can be understood as:

- The prototype: which contains within it all the evolutionary potential
 - The integrated system: which combines unity and multiplicity at the same time
- Living matter: which is subject to the laws of growth, reproduction, and dispersal.

The literal analysis indicated that the word “country” which shares the middle and last letters (F, S) with “self” carries the connotation of “containment, stability and production”, making it an accurate description of the living cell as a place that contains and produces life.

The self in the context of duty and responsibility

"Allah does not burden a soul beyond its capacity." (Al-Baqarah: 286)

Herein lies the threefold significance of the self in an ethical context:

- Entry: Receiving religious obligations and divine rulings
- Interaction: The cognitive and emotional effort in understanding and comprehending the task
- Output: The practical translation of commitment through behavior and ethics

The assignment depends on the ability of the psychological system to comprehend the rules, interact with them, and produce the appropriate behavior.

The soul and the spirit: the relationship between function and essence

"So when I have fashioned him and breathed into him of My spirit" (p. 72)

The relationship between the soul and the spirit is complementary:

- The soul: represents the divine essence breathed into being and the divine source of life.
- The psyche: represents the integrated functional system that manages the life process

The blowing is the beginning of the process, and the breath is the comprehensive system that absorbs this essence, interacts with it, and produces different effects from it.

Practical examples from the Holy Quran

The existential (moral) level

"It is He who created you from one soul and made from it its mate." (Al-A'raf: 189)

This level represents the formative dimension of the self, where it appears as a basic structural unit in creation, carrying within it the potential for reproduction and dissemination.

Ethical (mandatory) level

"And [by] the soul and He who proportioned it and inspired it [with discernment of] its wickedness and its righteousness" (Ash-Shams: 7-8)

Here the self appears as a moral being with free will, capable of bearing moral responsibility and making decisions between good and evil.

The otherworldly (punishment) level

"O tranquil soul, return to your Lord, well-pleased and pleasing [to Him]." (Al-Fajr: 27-28)

At this level, the soul reaches a state of stability and satisfaction, having successfully completed its existential and moral role.

The linguistic miracle in the use of the word "self"

The miraculous nature of the Quran is evident in the use of the word "self" through:

1. Unity in Diversity

A single word can carry multiple interconnected meanings, forming an integrated semantic system.

2. Semantic depth

The literal meaning is inseparable from the figurative meaning; rather, together they form a coherent semantic fabric.

3. Contextual coherence

The meaning fits the context without contradiction, as the basic meaning adapts to each context without being separated from it.

4. Comprehensiveness and integration

The various uses cover all dimensions of human existence: moral, prescriptive, and penal.

In conclusion: Towards an integrated vision

This study reveals to us a comprehensive vision for understanding the word "self" in the Holy Quran:

The self as an integrated system

It represents a dynamic system of input, interaction, and output, combining stability and movement simultaneously.

Semantic consistency

The essential meaning is one despite the multiplicity of contexts, which reflects the organic unity of the Qur'anic text.

The link between the material and the spiritual

The soul links physical existence with moral responsibility, reflecting the integrated Qur'anic vision of man.

Functional dimension

The self is not understood as an abstract entity, but as an active system that plays a role in existence.

This understanding enriches our reading of the Quran and reveals an aspect of its linguistic miracle, where words are transformed from mere linguistic symbols into integrated semantic systems that embody truths about existence, humanity, and divinity. This approach also opens new horizons for reinterpreting other Quranic terms and uncovering the hidden semantic networks that structure the Quranic text.

4.2 The eternal destiny of the soul: Paradise or Hell?

Introduction: After the reckoning... where to now?

After the soul stands before its Lord on the Day of Resurrection, confronts its record of deeds, and its limbs bear witness against it, and its actions are weighed on the scales of divine justice, the time of final recompense and eternal destiny arrives. The Holy Quran clearly states that there are two primary destinies, and no third, in the final Hereafter: either the eternal bliss of Paradise or the agonizing torment of Hellfire. Which of these two destinies will the soul ultimately attain? And what is the nature of the life that awaits it in each?

Paradise: The destiny of the tranquil, believing soul

The soul that believed and did good deeds, purified itself in this worldly life, adhered to the scale of truth, and whose scale of good deeds was heavy on the Day of Resurrection, will be destined for Paradise.

The nature of bliss: As we reviewed in the series "Shadows of Heaven and Hell," Paradise is the abode of complete and comprehensive bliss that satisfies all aspects of the human being:

Sensual bliss: flowing rivers, ripe fruits, delicious food and drink that never ceases, pleasant dwellings and lofty palaces, luxurious clothes and splendid adornments, pure spouses... everything that the soul desires and the eyes delight in.

Spiritual and moral bliss: It is the most important and sublime. A state of absolute peace: "They will not hear therein any ill speech or sin, but only the saying, 'Peace, peace'" (Al-Waqi'ah: 25-26), complete security: "No fear will there be concerning them, nor will they grieve," complete contentment, inner peace, closeness to God Almighty, and seeing His noble face for those of the highest ranks (which is the greatest bliss).

Eternity: The bliss of Paradise is everlasting, never-ending, and unfading: "They will abide therein forever," and "A gift uninterrupted." The believing soul attains a state of perfection and absolute, lasting happiness.

Hellfire: The fate of the unbelieving and unjust soul

The soul that disbelieved and turned away from the truth, and committed injustice and corruption on earth, and followed its desires, and whose scales of good deeds were light and whose evil deeds were overwhelming on the Day of Resurrection, its fate will be (mostly and for some groups eternally) to the fire of Hell.

The nature of the torment: It is also a comprehensive torment that affects the soul in all its aspects:

Sensory torment: a scorching fire that reaches the hearts, boiling water that cuts the intestines, food of Zaqqum and pus, chains, shackles and maces, renewal of skins to perpetuate the pain... intense sensory descriptions aimed at showing the severity of the punishment and deterring people from it.

Spiritual and moral torment: This may be even more painful. Feelings of shame, regret, and constant sorrow; despair and hopelessness; fear and terror; unanswered cries and pleas for help; humiliation and degradation: "Be driven away therein and do not speak to Me" (Al-Mu'minun: 108); and most importantly, being veiled from God Almighty and distanced from His mercy.

Eternity (for some groups): The verses emphasize the eternal damnation of certain groups (such as polytheists and stubborn disbelievers) in Hell: “And they will not be brought out of the Fire,” “For them is an abiding punishment.” (With interpretive discussions regarding the eternity of Hell for all its inhabitants).

Divine justice in determining destiny:

The Quran repeatedly emphasizes that this destiny is determined based on absolute divine justice. ﴿So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.﴾ (Al-Zalzalah: 7-8).

No one is wronged, and no soul bears the burden of another. Reward is a direct and inevitable consequence of human actions and free choices in this life.

God’s mercy is vast, but His justice requires that there be a reward for good and a punishment for evil.

Conclusion of the sixth article: The soul at the eternal crossroads

After a long journey through this world, the intermediate realm, and the Day of Judgment, the soul finally stands before its eternal destiny. It had free will in this life, and the path of guidance and the path of misguidance were presented to it. Now, it reaps what it has sown and harvests the consequences of its actions. It will either go to Paradise, as vast as the heavens and the earth, prepared for the righteous, where there is everlasting bliss and closeness to the Lord of the Worlds. Or it will go to Hell, whose fuel is people and stones, prepared for the disbelievers, where there is agonizing torment and distance from God's mercy. This is the inevitable destiny that we must always bear in mind during our worldly journey, so that it may motivate us to purify ourselves and walk the path of salvation and success. What is this path? And how can the soul be purified to deserve the Paradise of Bliss? This is what we will discuss in the following article.

The Holy Quran addressed the human being with unprecedented depth, using multiple terms (such as spirit, soul, heart, mind, and body) that were not merely

synonyms, but rather specific mechanisms and functions. The wisdom behind differentiating between them lies in the following:

The Quranic concept	Systematic discrimination (author's perspective)	Essential function
The soul (Soul / Divine Command)	Divine command / "Software" (divine data): The spirit is not the soul, but rather... The law of life and its symbol It is the unseen support, coming from " The world of command "It breathes life and consciousness into the body. It is like... Software The one who regulates the workings of the body/computer, and who carries guidance and higher values for humanity. She is not held accountable because she is part of "God's command".	Support, revelation, and leadership: The source of life, the power of consciousness, and the divine guidance system within the entity.
The ego (conscious self)	The accountable self / the subject of the assignment: The soul is conscious entity The one who makes decisions and chooses between right and wrong. She is the one tasked with receiving, and she is... Which is accountable It is based on what it has earned. It is what rises (with tranquility) or deteriorates (with evil inclination).	Responsibility and choice: The center of free will, and the place of divine assignment and accountability.
The heart and mind	the heart: The place of stability of the spirit and faith, and the center of guidance and supreme will (intention). The heart: The site	Awareness and reflection: The heart is like a clear mirror that receives

(center of perception)	of rapid processing of sensory data (the brain) and the formation of habits.	the spirit and data, and the mind is like a processor of information.
Body / Vehicle	Vehicle/Vessel: It is the physical form, the recipient of the spiritual breath, and the one affected by the conflict between the soul (will) and the body (instincts).	Manifestation and action: The means by which the spirit and soul operate in the world of witnessing.

Methodological Summary

The human existential journey is a constant struggle between **the spirit** (The constant and guiding divine support, or "Software") and **self** (The accountable and chosen self). The goal of purification is for the soul to harmonize with the spirit (God's revelations) so that it can fulfill its purpose in the physical world (the composite). This systematic perspective allows for a comprehensive interpretation of the Quranic concepts of death, passing away, eternity, and resurrection.

4.3 Map of the Human Being: Distinctions and Functions of the Spirit, the Heart, and the Soul

Introduction: The importance of understanding the components of human nature in the Quran

When we reflect on humanity's journey through existence, its responsibility for its actions, and its ultimate destiny as defined by the Holy Quran, we find that understanding the very nature of humankind is the essential starting point. The Quran, in its clear and eloquent Arabic, does not offer a superficial description, but rather delves into the depths of this honored being, employing precise terms such as spirit, heart, and soul. These terms, which may seem synonymous at first glance, carry within them fundamental differences and distinct functions, as revealed by

deep contemplation. Understanding this inner map of humanity, as presented from a perspective inspired by the Quranic text (such as Amin Sabri's vision), is key to understanding our inner workings and how we interact with the realms of divine command and creation. It is a necessary prelude to exploring the soul's journey toward purification or misery.

The Spirit (Ruh): The command of life and the divine law of existence

The creation of man begins with a divine breath, which is "the spirit." But what is the nature of this spirit as indicated by the Quranic context?

It is not the conscious "ego": It is important to distinguish that the soul here is not the conscious self or the person being judged. It is deeper and more fundamental than that.

The secret of life and a universal law: The soul is a divine matter, the secret of life placed within the embryo at an early stage (40 days of gestation). It is the fundamental vital force without which no living being can exist.

Commands and prohibitions for rational human beings: In the context of a responsible and rational human being, the spirit takes on an additional and important meaning, as it refers to divine commands and prohibitions, that is, revelation and the Quranic message itself. {And thus We have revealed to you a spirit by Our command} (Ash-Shura: 52).

Data for the world of creation: A powerful analogy is presented: the soul is like data that comes from the divine "world of command," and its effects are implemented and manifested in the "world of creation" (the body, reality). Just as a computer cannot function without data, the body cannot live a purposeful and upright life without this soul (revelation).

Its destiny: The soul, by divine decree, is not subject to the concept of death and annihilation that befalls the body or the sinful soul. It returns to its Creator or is redirected according to the divine will.

Fu'ad: The center of perception and learning (the brain)

If the soul is the law and the data, then the heart is the primary processor of this data and the receiver of external influences. The "heart" is the human brain.

The practical starting point: It is the first organ to begin functioning relatively consciously in humans, acting as an "On/Off" switch with which interaction with the world begins.

Its main functions:

Sensory perception and direct learning: It is responsible for receiving information through the senses (hearing, sight...), storing it in memory, learning languages, and analyzing things in a preliminary way.

Habits and Automatic Behavior: This is one of the most important functions of the heart; it is primarily responsible for forming and changing habits. It operates on a principle similar to gears or pulleys, where repeating a small action (a small gear) gradually moves a larger gear (the habit), until the habit becomes firmly established and ingrained (an accepted fact). This includes speaking, walking, balancing, moving, and even standing.

basic vital functions It controls vital bodily functions such as general health, sleep-wake cycles, and even the world of dreams (dreams).

Initial assessments and quick decisions (forehead): The "forehead" (the front of the brain or the highest area in it) is a part of the brain responsible for issuing quick initial judgments (lie/truth, wrong/right), making initial decisions, and directly recording bad and good things.

Connection to tangible reality: The heart is our window to the world of tangible, physical reality, and it deals with it directly.

The heart (Qalb): the vessel of insight, faith, and direction

While the mind processes information initially and relates to sensory reality, the heart represents a deeper and higher level of consciousness and perception. Its work begins after the mind's work, or in parallel with it but at a different level.

The center of profound awareness and insight: The heart is not merely a blood pump, but a symbol of the center of deep understanding, contemplation, and insight that transcends superficial phenomena. It is from this center that "wisdom" is derived from events and experiences.

The abode of faith and interaction with the unseen: The heart is where true faith resides, and it is the instrument by which a person interacts with the unseen world. It is the recipient of direct revelation or inspiration (the trustworthy spirit).

The seat of will and intention (the heart): If the prefrontal cortex in the brain issues initial decisions, then the heart is responsible for the true will and sincere intention (the heart's purpose and direction) that generally guide human behavior. Crucial decisions require a "direction" of the heart.

The repository of higher emotions: The heart is the seat of refined emotions and profound moral assessments, such as bewilderment and hesitation in fateful matters (which require insight), and fear of God and hope in Him.

The vital mediating role: The heart acts as an intermediary between the inner self (the source of initial information and habits) and the soul (the locus of the final manifestation of behavior). It takes from the inner self what has been processed sensorily, adds to it the spiritual, moral, and faith-based dimension, and then "gives" or guides the soul.

The mechanism of the (chambers) organization: The heart works on a "chambers" or priorities system, where it processes and organizes matters based on their importance and spiritual and moral value.

Susceptibility to influence and guidance: The heart is not fixed in one state, but is susceptible to illness (doubt and hypocrisy) or deviation, but it is also susceptible to purification, healing, and guidance.

Further evidence that the "heart" is the center of consciousness

- **The first guide (heart transplantation):** People who undergo heart transplants do not experience changes in their personalities, consciousness,

or memories. This proves that consciousness (the spiritual/mental heart) is not located in the physical organ.

- **The second piece of evidence (the movement of the heart in the Qur'an):** The verse {And the hearts reached the throats}. "The physical heart does not move from its place, but rather it is the "soul" (which resides in the chest and heart) that moves towards the "exit path" (throat) when in extreme fear.
- These two pieces of evidence definitively reinforce the distinction between the "heart" as a center of consciousness and the physical organ, and support the idea that the "self" is the real entity that feels and reacts.

The soul (Nafs): The entity of manifested consciousness, the locus of responsibility and destiny.

In this model, the "self" comes as a distinct entity, although it is closely linked to the body, heart, and mind.

An entity created outside the physical body: This conception presents the soul as an entity existing outside the immediate physical body of the human being, likened to a buoy, jellyfish, or lifebuoy positioned "in front of the chest." It has various names (scout, raft, buffer) reflecting its different functions.

The manifestation of higher functions: The soul is where the highest functions of the human being are manifested:

The light bearer (in front of the believers): She is the one who carries the light of faith and insight and illuminates the path of her owner.

The shield of protection, piety, and security (security): It provides spiritual and moral protection, and achieves piety and inner security.

The window of expansion and the future (tomorrow): It is the one that looks to the future, and expands its horizons with knowledge and faith.

Home of high values: It is a place of pride, empowerment, honorable competition, speed in doing good, benevolence, kindness, moderation and balance.

Interaction with the heart and the inner self: The heart is the vital intermediary between the soul and the inner self. The soul receives spiritual and moral guidance from the heart and is affected by its state.

The place of control and prohibition of desires: It is possible to "prohibit the soul from desires" and control its desires and lusts. This requires integrated and coordinated work from the heart (by changing the programming of habits) and the mind (by directing the will and strengthening the insight of faith).

Conclusion of the first article: The importance of this map for the journey of the soul

This precise distinction between the spirit, the heart, the soul, and the self, and the definition of the functions of each, is not merely an intellectual exercise, but a necessary foundation for understanding how human behavior is formed, how decisions are made, and how one can strive for purification and reform. This internal map will guide us in the following articles as we explore the soul's journey between obligation and free will, its true nature after separation from the body, its accountability in the intermediate realm (Barzakh), its ultimate destiny in Paradise or Hell, and finally, the path to salvation and success through its purification.

4.4 The map of the human being in the Qur'an: the soul, the heart, the mind, the self, and the chest

When we reflect on humanity's journey in this world and its responsibilities, we find that understanding the very nature of humankind is the essential starting point. The Holy Quran, in its clear Arabic language, does not offer a superficial description, but rather delves into the depths of this honored being, using precise terminology such as **the spirit**, **The heart**, **the heart**, **self**, and **The chest**. These terms, which may seem synonymous at first glance, have fundamental differences and distinct functions.

The Spirit (Ruh): The command of life and the divine law of existence

The creation of man begins with a breath from a divine command, which is "**the spirit**". It is important to distinguish that the spirit here is not the conscious self or the person being judged. It is deeper and more fundamental than that; it is **The secret of life placed in the fetus**. In its early stages (40 days embryo), it is the fundamental vital force without which there is no living being. In the context of the responsible and rational human being, the soul takes on an additional and important meaning, referring to **Divine commands and prohibitions, that is, the revelation and the Quranic message itself**. The soul can be likened to the divine commands that originate from the "world of command" and are implemented and manifested in the "world of creation" (the body, reality). As a divine command, the soul is not subject to the concept of death and annihilation that befalls the body or the sinful soul.

The heart (Fu'ad) - the brain: the center of perception, learning, and habit formation

If the spirit is the law and the data, then **The heart**. It is the primary processor of this data and the receiver of external influences. "The heart" here refers to... **human brain**. It is the first organ to begin functioning in a relatively conscious way, serving as a "switch" for humans.

- **Its main functions:** Responsible for receiving information through the senses, storing it in memory, learning languages, and analyzing things in a preliminary way.
- **Automatic habits and behaviors:** The heart is primarily responsible for forming and changing habits. It works in a manner similar to the principle of "gears," where the repetition of a small action (a small gear) gradually leads to the movement of a larger gear (the habit), until the habit becomes firmly established and ingrained (an accepted fact).
- **Vital functions:** It controls vital bodily functions such as general health, sleep-wake cycles, and even the dream world.
- **Initial decisions and assessments:** The prefrontal cortex (the front or highest region of the brain) is a part of the brain responsible for issuing quick initial

judgments (lie/truth, wrong/right), making initial decisions, and directly recording bad and good deeds.

The Heart (Qalb): A laboratory of profound awareness, insight, and faith

While the heart processes information initially and connects with sensory reality, **the heart** To represent a deeper and higher level of consciousness and awareness. Its work begins after the heart, or in parallel with it but at a different level. The heart is not merely a pump for blood, but rather:

- **Center for Deep Awareness and Insight:** It is a symbol of a center of deep understanding, contemplation, and insight that transcends superficial appearances. It is the source from which "wisdom" is derived from events and experiences.
- **The home of faith and dealing with the unseen:** The heart is where true faith resides, and it is the instrument by which a person interacts with the unseen world. It is the one that receives direct revelation or inspiration (the faithful spirit).
- **The seat of will and intention (face):** If the prefrontal cortex in the heart issues initial decisions, then the heart is responsible for the true will and sincere intention (face and purpose) that guides human behavior in general.
- **The repository of higher emotions:** The heart is the seat of refined emotions and profound moral assessments, such as confusion and hesitation in matters of destiny, and fear of God and hope in Him.
- **The vital mediating role:** The heart plays the role of mediator between the mind (the source of initial information and habits) and the soul (the place of the final manifestation of behavior). It takes from the mind what has been processed sensorily, adds to it the spiritual, moral, and faith-based dimension, and then "gives" or directs the soul.
- **The mechanism of operation of the (chambers) organization:** The heart operates on a "chambers" or priorities system, where it processes and organizes matters based on their importance and spiritual and moral value.

The chest: the source of leading ideas

"The chest" In the Quran, it does not necessarily mean the physical chest, but rather refers to **The source of ideas and beliefs that come to the forefront, shaping behavior and thinking.** When we say "the order was issued" or "the decision was made," we mean that the order or decision originated from a specific source. In this sense, "the chest" is the place from which a person's fundamental ideas, core concepts, and deeply held convictions spring and manifest, guiding their behavior and determining their course. In the context of the verse, "For indeed, it is not the eyes that are blind, but it is the hearts which are in the chests that are blind" (Al-Hajj: 46), "the hearts which are in the chests" indicates that the hearts (in their broad sense as the center of consciousness and understanding) reside within **The source of these leading ideas.**

The soul (Nafs): The entity of manifested consciousness, the locus of responsibility and destiny.

self In this model, it is a distinct entity, though closely linked to the body, heart, and mind. It presents the concept that the soul is **A created entity that exists outside the direct physical body of a human being** Its presence is likened to a buoy, a jellyfish, or a lifebuoy positioned "in front of the chest." It has several names (scout, raft, fender) reflecting its various functions.

- **Manifestation of higher functions:** It is in which the highest functions of the human being are manifested: bearer of light, shield of protection, piety and security, window of expansion and the future, and home of high values.
- **Controlling and prohibiting desires:** It is possible to "restrain oneself from desires" and control one's cravings and lusts. This requires integrated and coordinated work from the heart (by changing the programming of habits) and the mind (by guiding the will and strengthening the insight of faith).

The mechanism of purification and reform: the integration of the heart and mind to refine the soul.

Understanding the map of the human being is not an intellectual luxury, but rather a necessary foundation for understanding how human behavior is formed, how decisions are made, and how individuals can strive for self-improvement and reform. The process of reform and change begins with this functional integration of the components of the human being.

The functional sequence for shaping consciousness and behavior

- **The heart (brain):** It begins first as the "on button," responsible for initial perception, learning, and basic habits.
- **the heart:** Next comes (with maturity and awareness), processes information more deeply, and is responsible for moral and spiritual understanding and faith.
- **self:** It manifests and is affected finally, it takes from the heart, and is responsible for broader aspects of the self and its interaction with the future and protection.

The mechanism of habit formation and the role of the heart

The person primarily responsible for shaping habits is **The heart (brain)** It operates on the principle of "gears/wheels":

- **Minor (obligation):** A small, repetitive action.
- **Average (usually):** The action becomes ingrained through repetition.
- **Kubra (Muslim):** Habit becomes an integral and deeply ingrained part of oneself, making it difficult to change. The psychological roots of habits (the mind's nature is like clay) are explained by three root habits: the habit of deficiency (leading to attachment), the habit of inactivity (leading to

procrastination), and the habit of emotion (leading to emotional attachment and anger). Understanding these roots is essential for the process of change.

The role of the heart and mind in purifying the soul

The process of self-purification is an integrated effort between the heart and the mind:

- **The role of the heart (brain):**It contributes to purification through its executive function (controlling habits and changing the smallest gear), its conscious function (realizing negative habits and weaknesses), and its supervisory role (contributing to restraining the soul from desires).
- **The role of the heart:**It contributes to purification through its guiding and moral role (providing insight and deep understanding), the motive of faith (fear and hope of God as the strongest motive), and its supervisory role (supporting the heart in restraining the soul from desires from a spiritual and moral standpoint), in addition to receiving divine guidance and directing emotions.

Concluding remarks:

The human being is composed of interconnected components (mind/brain, heart, soul, and spirit), and the process of reform and purification requires understanding how these components function. Understanding this internal map and how they interact is essential.
the heartAs a center of awareness and insight, with**The heart**As a center of customs, and how both processes manifest themselves through**The chest**In the leading ideas that guides**self**It is a key to understanding human behavior and guiding it towards goodness and perfection.

4.5 The communication mechanism (breath > spinal cord > brain): the bridge between the unseen and the seen.

The proposed hypothesis regarding the mechanism of communication between mind and body offers a comprehensive model for explaining how abstract will is transformed into tangible, physical action. This model aims to bridge the gap between the realm of command (intention and consciousness) and the realm of creation (matter and vital functions) through three sequential and functionally defined stages:

1. The source of the command (the soul and the heart): the generator of "the unseen frequency"

It is considered **self and the heart** (In their Quranic understanding as the center of intention and insight) the true starting point and leadership in the human being. This center is located in the chest, the place where free will is formed and the final decision (intention and purpose) is made.

- **Psychological factor:** It is the initial command emanating from the soul, and it takes a non-material form; the hypothesis is called "**Mystical frequency**" This frequency is an abstract conscious signal that carries within it the intention of the action to be performed, without yet being an electrochemical signal that can be measured physically in the traditional sense.

2. Crossing and registration bridge (spinal cord): First physical reception

Forms **neck** and what it contains of **spinal cord** The critical crossing bridge between the intention center (chest) and the translation and processing center (head/brain). This crossing is not merely an anatomical pathway, but a functional turning point:

- **Physical reception:** It is **spinal cord** The first physical part to receive this **Mystical frequency** "The signal emitted from the breath. It acts as an antenna that picks up the non-physical signal to prepare it for the next stage."

- **bottleneck:**The neck is described as the "bottleneck" that separates the world of **The unseen** (The place of pure intention) and the world of **Certificate** (The physical location of the nerve signal).
- **Divine recording:**At the moment this command passes through the neck/spinal cord, the "divine recording device" (the bird/book) records the psychological command, confirming and recording the person's intention before it is transformed into a physical act.

3. Processor and translator (heart/brain): Converting the command into a neural signal

The ultimate destination of the mystical frequency is **The heart** Which is interpreted here as **brain** The human brain's primary function is to translate commands, with the brain acting as the processor.

- **Translation process:**The heart/brain converts the command from its state of... **Unseen traffic** To a tangible, physical sign, which is " **electrochemical nerve signal**".
- **Issuing physical commands:**After translation, the brain issues the necessary sensory and motor commands to the rest of the body (limbs, internal organs) to carry out the original intention issued by the self.

Summary: The Complete Leadership Cycle

This mechanism forms an integrated command chain that begins with: **abstract will (the soul)** ← Transmitted via **Primary physical receptor (spinal cord)** ← Translated to **Sensory command (brain)** ← To be embodied in **physical act** It is an explanation of the journey that the matter takes from being "unseen" to becoming "witnessed" in the world of actions.

4.6 The heart in the Quran: the center of comprehensive awareness and the engine of contemplation and reflection.

The term "heart" in the Holy Quran is a rich semantic treasure, going beyond a superficial understanding of the beating physical organ, to refer to **Center for Awareness, Perception, and Deep Understanding** For man. It is not just a blood pump, but an abstract concept that refers to the spiritual and moral aspect. It is the "compass of the soul" that is guided by revelation, and the "eye of the mind" that sees the truths.

This concept sparks extensive debate about its nature, particularly when attempting to reconcile religious texts with scientific understanding. While traditionally understood as a chest muscle associated with sensory experiences, a deeper functional view suggests that the "heart" in the Quran may refer to a center in the brain, specifically one that aligns scientifically with... **The limbic system** The brain is responsible for emotions, memory, and behavioral analysis. This view is supported by verses such as {Hearts with which they understand}, where understanding is considered a brain function, and by the linguistic root (q l b) which means turning over and transforming.

The heart: the engine of analysis, choice, and reflection.

Whether taken in its abstract or functional sense, the central role of the heart is to be **"Consciousness Lab"** And the focus of complex mental processes.

1. The dynamics of "turning ideas over" (the mechanism):

The relationship between the heart and contemplation is organic and vital. The heart is not a passive repository, but an active engine that breathes life into the process of understanding. This is manifested in its role as the center of "thought processing"; these are not random thoughts, but rather a process of reviewing, comparing, and evaluating available options. Here, the heart becomes a cognitive engine that weighs

alternatives, analyzes consequences, and ultimately arrives at a "choice" of behavior or stance.

2. The heart as the center of behavioral decision-making and faith:

Human behavior is not merely an external response, but rather the result of this internal process of "reflection." When it is said, "And faith has not yet entered your hearts," it does not refer to mere emotional belief, but rather to the deep-seated trust and security that permeate the very core of the heart's analytical and reasoning processes. This firm establishment becomes a profound and unwavering conviction, and outward behavior becomes a natural reflection of these inner convictions.

3. "Reflection" as an application of "turning thoughts over" (the goal):

The process of "contemplation" is the ultimate application of the heart's mechanism of "turning thoughts over." Contemplation is not superficial reading, but rather a profound intellectual journey guided by the heart, where it "interprets the verses" to extract their treasures. This function is evident in numerous verses:

- **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** This verse puts contemplation (the function of a sound, open heart) in contrast to the "locks" that prevent hearts from understanding.
- **{Indeed, in that is a reminder for whoever has a heart.}** The living, conscious heart is the one that receives the memory, interacts with it, and draws lessons from it.
- **{And their hearts have been sealed, so they do not understand.}** Jurisprudence (deep understanding) stems from a sound heart, and a sealed heart is incapable of comprehension.
- **{The Trustworthy Spirit has brought it down upon your heart}**: The heart is the primary vessel for receiving and comprehending revelation.

The mechanism of turning over during contemplation:

The process of turning thoughts over in the heart during contemplation takes place through:

1. **Analysis of possible meanings:** Exploring different meanings and not being satisfied with the superficial.
2. **Presenting evidence and proofs:** Linking the verse to other verses, the Sunnah, and the context.
3. **Questions and problems are being raised:** Critical engagement with the text in search of answers.
4. **Linking the verse to reality:** Applying meanings to extract practical lessons.
5. **Deep meditation:** Allow the heart to react freely to receive inspirations.

The goal of all this is to reach the "heart of the table" (a metaphorical expression), that is, to strive to reach the essence of the meanings and the core of the overall purposes that the Qur'an abounds with.

A comprehensive summary: The heart as the essence of consciousness

The concept of "heart" in the Quran is a rich and profound concept that represents **Center for Comprehensive Awareness and Understanding** For man, combining reason, emotion, and spiritual insight.

The heart occupies a pivotal position as a "vital mediator" within the map of the human being (which includes the soul, the heart, the self, and the chest). It requires not only a thoughtful mind, but also a "sound heart" and a pure soul ("None may touch it except the purified ones"), and it requires freedom from preconceived notions.

While the connection to the brain (the limbic system) offers an exciting scientific perspective, while the possibility of "metaphorical language" remains, and while modern science emphasizes the "Heart-Brain Axis," indicating the integration of functions rather than their separation, the most comprehensive understanding of the Qur'anic heart remains that it is that inner essence in which the processes of deep understanding (jurisprudence), contemplation, and "turning over" between right and wrong take place, and in which faith takes root to transform from a mere feeling into a firm conviction that guides behavior.

4.7 Manifestations of the Divine Order: A Reading of the Concepts of Water, the Throne, the Most Merciful, and the Ascension

The verses of the Holy Quran abound with profoundly meaningful vocabulary, whose meanings transcend the literal, immediate sense, reaching broader horizons of understanding and contemplation. Among these central concepts that open a window for us to comprehend the divine order and its relationship to creation, we find "water," "the Throne," "the Most Merciful," and the act of "establishing Himself" (istiwa'). Approaching these concepts from a comprehensive linguistic and contextual perspective reveals a close connection and a coherent cosmic vision.

Water: The source of life and a symbol of spiritual purity

The concept of "water" in the Quran is not limited to the well-known physical element, the basis of biological life, but extends to encompass profound spiritual and epistemological meanings. While physical water is "the origin of all living things," there is also "spiritual water" that represents the essence of beneficial knowledge, divine wisdom, and heavenly guidance. This spiritual water quenches the soul's thirst for knowledge, purifies the heart from the impurities of ignorance and misguidance, and prepares it to receive divine light.

When the Quran states that God "sends down rain from the sky to purify you thereby," it may not refer merely to physical purification, but rather to an inner cleansing that removes the defilement of Satan and strengthens hearts. This "spiritual water" is the medium of spiritual purification and cleansing, which the soul needs to live a truly authentic life, just as the body needs physical water.

"The Throne": A symbol of sovereignty and cosmic order

The Throne is often mistakenly understood as a physical chair. However, through linguistic and contextual analysis, we find that the Throne symbolizes absolute sovereignty, divine dominion, and the precise cosmic order established by God. It is not merely a place, but rather the embodiment of divine authority and the governing

laws (the laws of God) that regulate the movement of the universe from its smallest atoms to its largest galaxies.

In the verse, "And His Throne was upon the water," we are not speaking of a physical throne resting upon physical water. Rather, God's sovereignty and His all-encompassing cosmic order (the Throne) were established and founded upon the principle of "spiritual water"—that is, upon the basis of eternal knowledge, absolute wisdom, and infinite cosmic potential—even before the heavens and the earth manifested in their physical form. This means that divine order and law precede and encompass physical creation.

"The Most Merciful": The manifestation of order and law in the world of creation

The name "Ar-Rahman" (The Most Merciful) is not limited to emotional mercy; rather, its meaning is most clearly manifested in the physical world of creation. While the name "Allah" is associated with the realm of divine command, the unseen, and divine law, "Ar-Rahman" is the name through which God's boundless mercy is revealed in the creation and maintenance of this visible universe. This mercy is not merely an emotion, but a precise system and immutable laws that God has instilled in creation to ensure its continuity and balance.

The natural laws that govern the universe—the laws of physics, chemistry, astronomy, and biology—are essentially the "laws of the Most Merciful," or His immutable laws. In this sense, "the Most Merciful" is the guarantor of order, harmony, and consistency in the created world, and the source of the network of causal relationships that maintain the balance of the universe and prevent its chaos.

"It was established": The system was established and stabilized

The act of "istawa" (establishment) in the verse "The Most Merciful established Himself upon the Throne" does not refer to a physical establishment or a sitting position befitting created beings. Rather, it is an establishment befitting God's majesty and greatness, signifying the perfection of His dominion, authority, and sovereignty, and the realization and stability of the divine order. It means that the divine system of creation and formation, manifested through the name "the Most

Merciful," has been established, fixed, and realized upon this "Throne"—that is, upon this comprehensive cosmic order. This stability is essential for humankind to understand and learn from the laws of the universe, which is indicated by the purpose of "that you may know the number of years and the reckoning."

A complete summary:

The concepts of water, the Throne, the Most Merciful, and the establishment of God's authority together paint a complete picture of the divine order. Spiritual water (knowledge, wisdom, and potential) is the foundation upon which the Throne (sovereignty and cosmic order) rests. The Most Merciful is the manifestation of this sovereignty and order in the physical world of creation through immutable laws. The establishment of God's authority is the realization, stability, and permanence of this order.

Understanding these concepts in this depth opens up a vision of the universe as an open book, revealing the magnificence, mercy, and order of its Creator. It invites us to harmonize with this divine order, to seek the "spiritual water" that purifies and guides us, and to recognize that we live under the protection of the Most Merciful, who established His universe on firm foundations of truth and order. This necessitates that we worship God alone, acknowledging His absolute Lordship, which is manifest in every atom of this ordered existence.

4.8 Heavenly messages in your day: Understanding direct divine intervention as "statements" received by the heart

introduction:

In our journey to explore a deeper understanding of God, we emphasized the importance of perceiving His providence through His immutable cosmic laws, which are manifestations of the "statements" of the realm of command. But is God's relationship with His creation limited to these general laws? Or is there a deeper

interaction and a direct, personal divine communication that touches our daily lives and guides our steps? The sources we reviewed clearly indicate that, in addition to His general laws, God Almighty sends us **Direct and personal data** From the realm of command to the realm of creation, to guide, admonish, and purify us, through specific and precise mechanisms. **"the heart"** It is the center of its reception and primary interaction.

The first mechanism: transmitters (shells as transmitted "data"):

We may experience everyday events that we consider mere "coincidences," but deeper understanding reveals that they are **"Data sent"** From the realm of command. These are not random events, but rather, as the sources describe them, "a command, driven and detached from another system, to target you" with a message (data) specifically directed at you. These messages come to "place a reminder" (reminder data) at you, and this reminder has only two functions: either to be **"Sorry"** (Data that justifies or opens a path) or **"A vow"** (Warning data).

The ultimate goal of this transmitted data is to purify and elevate humanity, correct its mistakes, and guide it towards righteous conduct. It may also be the mechanism by which we receive information about sustenance or "what we are promised." This transmitted data takes various forms in the world of creation: observations, events, encounters, physical pains, psychological feelings—all are "data" that carries a message.

- **How to deal with it (the role of the heart):** The key is **Attention and heart alertness** The heart is **"Filter" and "Converter"** The heart is the one that gathers these scattered pieces of information from the world of creation. We must not consider them mere "chances." The heart's role is to try to recall the context of this information (Why now? Why me?), to reflect on the message it contains, and to discern its source (Is it from a good or evil source?). A sound heart responds to beneficial information and recoils from harmful information.
- **Consequences of ignoring:** Ignoring this sent data (denying the messengers) leads to the cessation of its flow, and then the "paying the bills" stage begins,

where the consequences of the wrong behavior that was not corrected become apparent, and the suffering itself may be "purifying data," and it may even reach the earthly "Day of Judgment."

The second mechanism: Visions and dreams (data in the world of sleep):

The sleep and vision system is another important mechanism for receiving **"Data" directly from the command world**. During sleep, when the senses are at rest and the influence of the created world diminishes, the human soul becomes more receptive to the divine realm and receives its messages through the heart. True visions are divine messages that carry a roadmap for the future, a warning, or good tidings.

- **Distinguishing from confused dreams (the role of the heart again):** The heart is what distinguishes between true visions (divine revelations) and confused dreams (distorted information from Satan or the subconscious mind). The conditions of true visions that we mentioned (clarity, coherence, relative independence, and repetition) are signs that help the heart discern the source and purity of the information.
- **How to deal with it:** Paying close attention to true visions, recording them, and observing one's behavior in the world of creation, and attempting to connect it to the information contained in the vision, is crucial. The conscious heart uses this information as guidance to correct one's course. Disturbing visions serve as warnings, and responding to them by changing one's behavior may prevent a negative outcome.
- **Interpretation (outcome) as future data:** The story of Joseph shows how a vision can carry "data" about the future outcome (interpretation) many years before it happens, and how this whole process was data of purification and cleansing for Jacob as well.

The third mechanism: Sparking mental moments (inspirational data):

They are sudden flashes of understanding or inspiration, a "nagging need," that seem out of place. They can also be understood as **Focused and direct data** that originates from the realm of divine command and penetrates the veils of the created

world to reach the heart directly in a moment of clarity or need. This divinely inspired information works in harmony with the messages and visions.

Summary:

Direct divine intervention in our lives occurs through sending "**Data**" From the world of command, it takes various forms in the world of creation, such as messengers (shells), visions, and mental moments. **the heart** It is the essential tool, the "filter," the "transformer," and the center for receiving, discerning, and interacting with this data. A vigilant and pure heart, capable of discerning the source of this data and interacting with it, is the key to benefiting from this continuous divine communication. Responding to these heavenly messages with attentiveness, reflection, and self-examination is the essence of purification, salvation, and elevation in our relationship with God and in our life's journey.

4.9 "The dead" and "the deceased": A logical analysis and Qur'anic evidence in understanding "spiritual death"

introduction:

The distinction between the words "al-mawta" (the dead) and "al-amwat" (the deceased) in the Holy Quran raises an important discussion about the nature of death and life, not only in their biological sense, but also in their spiritual and moral sense. A previous discussion presented a logical analysis, supported by Quranic evidence, suggesting that the word "al-mawta" may have a metaphorical meaning referring to "spiritual death." This discussion aims to evaluate this logical analysis and the Quranic evidence, and to offer an opinion on the validity of this interpretation.

Logical analysis of the concept of "spiritual death":

The logical analysis rests on the idea that language, especially the language of the Qur'an, carries multiple levels of meaning, extending beyond the literal to the symbolic and metaphorical. Therefore, the use of words like "death" and "life"

should not be limited to their biological meaning, but can encompass moral and spiritual states.

Logically speaking, the concept of "spiritual death" is consistent with the Islamic idea of **The heart as the center of consciousness and faith**. If the heart is the home of faith and spirituality, then it is logical that there is a state of "death" of the heart, represented by the absence of faith and spirituality, just as there is a "death" of the body represented by the cessation of its vital functions.

This logical analysis finds support in **The very nature of the Quranic message**. Which focuses heavily on **Spiritual and moral guidance and reform**. If the Qur'an seeks to revive hearts and enlighten minds, then it is logical that it speaks of a state of "spiritual death" that needs this revival.

Supporting Quranic evidence:

The analysis is based on several Qur'anic pieces of evidence, most notably:

1. **The story of Abraham, peace be upon him, and "the resurrection of the dead" (Al-Baqarah: 260):** As detailed in the previous dialogue, this analysis suggests that Abraham's question, "Show me how you give life to the dead," does not refer to direct biological resurrection, but rather to... **"Reviving dead hearts with faith"**. The overall context of the story, and Abraham's dialogue with his polytheistic people, indicates that his focus was on guiding them and bringing them out of the "death" of polytheism into the "life" of faith. The birds that Abraham ordered to be cut up and scattered, and then called back to life, can symbolize... **Deconstructing false (dead) ideas and beliefs and reconstructing them with a new and revitalizing (living) understanding..**
2. **Verses describing the disbelievers as "dead," "deaf," and "blind":** Quranic verses describe disbelievers and those who go astray with attributes such as "deaf," "deaf," and "blind" (e.g., Ar-Rum 52, An-Naml 80, Fatir 22). These descriptions cannot be understood literally in a biological sense, because disbelievers are physically alive and can hear and see. Rather, they are metaphorical descriptions. **metaphorical** It refers to **Their hearts are dead to**

the truth, their ears are deaf to hearing guidance, and their eyes are blind to seeing the signs of God. This metaphorical use of "death" in describing the living supports the idea of "spiritual death".

3. **Verses about "revival" after "death":** Other verses speak of the "revival" of people after "death" (such as Al-An'am: 122). In many of these verses, the context is related to guidance and faith. "Death" here can be interpreted as... **Misguidance and disbelief** and "revival" **Guidance and faith**. This reinforces the idea that "death" and "life" can have spiritual and moral connotations.

Evaluating the logical analysis and Quranic evidence:

In my opinion, the logical analysis of the concept of "spiritual death" **Valid and convincing** and the Quranic evidence **She strongly supports him**. Interpreting "the dead" in some contexts as a metaphorical "dead of heart, dead of faith" opens up broader horizons for understanding the Qur'an and makes it more consistent with its aims of guidance and spiritual reform.

Strengths of the analysis:

- **In harmony with the objectives of the Qur'an:** The metaphorical interpretation is consistent with the Qur'anic emphasis on guidance and spiritual reform.
- **Compatibility with linguistic understanding:** The Arabic language is rich in metaphor and simile, and the use of "death" in a metaphorical sense is not unusual in the language.
- **A consistent interpretation of the verses:** It provides a consistent interpretation of a number of verses that speak of "death," "life," and "resurrection," and resolves problems that may arise when adhering to a literal interpretation only.

Points that deserve further consideration:

- **Contextual distinction:** The challenge remains **Identifying contexts** Those in which "the dead" has a metaphorical meaning, and those in which it has a literal meaning. This requires careful study of each verse and its context.

- **Avoid excessive figurative interpretation:** Care must be taken to avoid excessive figurative interpretation to the point of neglecting the original literal meaning when necessary. A balance between literal and figurative meaning is the foundation of correct understanding.

My final opinion:

I believe that logical analysis and Quranic evidence offer **strong argument** This interpretation supports the idea that the word "dead" has a metaphorical meaning referring to "spiritual death." This interpretation does not negate the literal meaning of the word, but rather adds a deeper and richer dimension, allowing for a more comprehensive understanding of the Quranic message concerning life and death, the soul and the body, and guidance and misguidance. Adopting this interpretation contributes to a renewed understanding of religion, making it more vibrant and relevant to our contemporary lives.

a summary:

Understanding the terms "dead" and "the deceased" in the Quran transcends a superficial linguistic distinction. Logical analysis and Quranic evidence invite us to explore the metaphorical and symbolic dimensions of the Quranic language, and to understand "spiritual death" as a genuine spiritual state that requires "revival" through guidance and faith. This deeper understanding enriches our contemplation of the Quran and makes its message more relevant and effective in our lives.

4.10 The soul between obligation and choice: Human responsibility for one's actions

Introduction: Who is in control? The decision-making journey within the human being

Having mapped the human being in the previous article, outlining its four components—the spirit, the heart, the soul, and the psyche—we now turn to exploring the complex dynamics that govern human actions and decisions. Who is

truly responsible for our choices? And how do these internal components interact to shape the behavior for which we will be held accountable? Understanding this internal mechanism is key to grasping the extent of our responsibility and identifying the points of influence on the journey of change and self-improvement.

The heart (brain): The primary processor and habit maker

The journey of human action often begins in the heart (brain), this super biological computer that receives and processes data from the outside world.

The gateway to primary information: The heart is the first receiver of sensory information (what we see, hear, taste, smell, and touch). It performs initial processing of this information, stores it in memory, and uses it in learning (such as languages and skills).

The "gear" principle and habit formation: One of the most important and critical functions of the heart is its ability to form habits. As we have explained, the heart operates on the "gear" principle: repeating a small action (moving a small gear) gradually leads to the establishment of this action as a habit (moving a larger gear), until it becomes almost automatic behavior that requires little conscious thought. This includes our habits of speaking, walking, thinking, and even our initial emotional reactions.

The prefrontal cortex and quick assessments: The prefrontal cortex (front of the brain) makes quick judgments and assessments based on stored experiences and prior programming. These initial assessments may be right or wrong, and they directly influence our immediate decisions.

The heart: the center of insight, conscious will, and moral orientation.

If the heart is the primary processor and habit maker, then the mind represents the deepest and most conscious level in the decision-making process.

Deep processing and insight: The heart receives the "outputs" of the mind (initial information, motives for habits), but it does not stop there. Rather, it processes them more deeply, using insight and moral and spiritual understanding. It is the

heart that contemplates the consequences of things and seeks to grasp the wisdom behind events.

The seat of true will and intention (the face): The heart is responsible for the conscious will and intention that guide major actions and fateful choices. While the mind may sometimes function almost automatically, it is the heart that gives an action its value and meaning through sincere or corrupt intention.

Interacting with the unseen and faith: The heart is a person's window to the unseen world and the seat of true faith. It is the heart that receives and interacts with divine guidance (spirit/revelation), and it is the heart that experiences fear of God and hope in Him. This relationship of faith decisively influences one's decisions.

The soul: the vessel of manifestation, the locus of responsibility, and the face of behavior.

In this model, the soul comes as a vessel in which the fruit of the interaction of the heart and the mind is manifested. It is the face through which a person appears before the world and is addressed with commands and prohibitions.

The stable state of "light" or "darkness": The soul is what ultimately carries either the "light" of faith, insight and good deeds (if the heart and mind are directed towards goodness), or the "darkness" of disbelief, ignorance and disobedience.

The locus of responsibility and accountability: Since the soul is the ultimate source of action and perception, religious obligations (commands and prohibitions) are primarily directed towards it. It is the soul that will be questioned about its choices and behaviors. "Every soul is held in pledge for what it has earned."

"Restraining the soul from its desires": A shared internal struggle: Desires and passions (whims) may stem from the programming of the heart or from instinctive impulses. "Restraining the soul from its desires" and controlling these impulses is not the task of one component alone, but requires the combined efforts of both the heart and the mind. The heart works to change the programming of negative habits and replace them with positive ones (shifting gears). The mind works to guide the will towards good, strengthens faith-based insight, and seeks God's help to resist

temptations. Based on this internal struggle, the soul either responds to the call of truth or follows its desires.

The selection and responsibility mechanism: an integrated journey

Therefore, the human choice process is not just a momentary decision, but rather the product of an integrated journey within the human being:

It begins with the mind receiving initial information and the influence of programmed habits.

The heart is involved through insight, will, and faith-based and moral orientation.

The psyche is influenced by this interaction and chooses its final behavior.

The responsibility lies with the human being as a whole, with all their interacting components. They are responsible for:

Nourishing his heart with useful information and training him in good habits.

Purify his heart and nurture it with faith, insight, and sincere intention.

Striving against one's own desires and directing them towards goodness and obedience to God's commands.

Conclusion: Free will is the basis of responsibility.

This understanding of the inner workings of the human being underscores a fundamental truth: God has granted humanity free will, making these components (the heart, the soul, and the mind) instruments for this choice. Based on this freedom, full responsibility for actions arises. Habitual habits programmed in the heart are not absolute excuses, nor are fluctuating emotions in the mind a permanent justification; both are subject to guidance and change through awareness, willpower, and the pursuit of self-improvement. In the following article, we will explore what happens to the soul when it separates from the body, and what the "death" of the soul means.

4.11 The Journey of the Soul Beyond the Boundaries of Time: A Logical Analysis of the Qur'anic Vision of the Human Being

Introduction: The soul confronts the duality of time and eternity

Human beings inherently possess a unique existential paradox: they are material beings living within the confines of linear time (past, present, future), yet their essence holds the seed of eternity and immortality. The Holy Quran does not resolve this paradox by negating either aspect, but rather presents a comprehensive vision that explains the components of human existence and their relationship to time and destiny. This journey is an attempt to understand how the soul, aided by the spirit, transcends the limits of time to reach its eternal destiny.

1. Time as an internal illusion – the soul as a witness to change

Here we get to the heart of the title: "The Journey of the Soul Beyond the Limits of Time".

- Time is not external but internal: our sense of time (its past, present, and future) stems from the soul's awareness of change. The body ages, and the mind analyzes cause and effect, allowing us to perceive sequence. But the soul, as a constant divine sustenance, transcends this framework; it does not change or judge, but rather witnesses change from a fixed position.
- The soul is a witness to change: the soul, sustained by the spirit, does not "live in time" in the literal sense, but rather time (as a perception of change)

"lives within it." It is the soul that feels the struggle between oblivion and presence, between a past filled with regret and an unknown future.

- The Eternal Now: The Gateway to Liberation: In moments of profound prayer, meditation, spiritual joy, or creative achievement, the soul breaks free from the constraints of time and enters the "eternal now." In this moment, the soul resonates with the unchanging rhythm of the spirit, experiencing fullness and peace, realizing that eternity lies not in the length of life, but in the depth and intensity of being in the present moment. As the text indicates, "every moment is the birth of a new world," a continuous divine manifestation.

Logical analysis: If the spirit is constant and the soul is what perceives change, then "time" is the language through which the soul understands the flow of life. The soul's intense awareness of the "now" moment is the closest point where it meets the immortality of the spirit.

2. Eternal Destiny – The Culmination of the Journey and the End of Choice

After the journey of testing in this world, where the self was the judge, comes the time of reckoning. Destiny in the hereafter is the ultimate culmination of the self's choices and the degree of its harmony with the spirit.

- Paradise of Bliss: The Destiny of the Tranquil Soul
 - Description: It is the abode of perfect bliss where the happiness of the soul is realized in all its dimensions: the sensory (what the soul desires) and the spiritual (peace, security, contentment, and closeness to God).
 - Logic: The soul that believed and aligned itself with divine guidance (the spirit) in this world will reach a state of tranquility and eternal bliss in the

hereafter. Here, it is completely freed from the constraints of time and enters into "eternity" in every sense of the word.

- Hellfire: The fate of the heedless soul
 - Description: It is a place of total torment, affecting both body and soul. Psychological torment (regret, shame, being veiled from God) may be more painful than physical torment.
 - Logic: The soul that turns away from the call of the spirit (innate nature and guidance) and follows the desires of the body and instincts reaps the consequences of its negligence. Suffering is the embodiment of its separation from the source of its life and tranquility.

Divine justice: Destiny is not arbitrary, but rather the inevitable and just consequence of a path freely chosen by the soul on its earthly journey. "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."

Conclusion: From the temporal to the eternal – towards a conscious life

The soul's journey beyond the confines of time is not an escape from reality, but a way of life. It is an invitation to "live the soul's time" in daily life through:

1. Ever-Presence (Eternal Now): To live each moment with full awareness, free from the shackles of the past and the anxieties of the future.
2. Harmony with the spirit: through obedience, meditation, remembrance, and good deeds, which increases moments of harmony with the constant divine support.

3. The vision of divine manifestation: the realization that the world is renewed every moment, and that God is present in the "now," which transforms time from a sword hanging over our necks into a window through which we look out onto eternity.

Thus, the journey is transformed from a mere physical existence bound by time into a transcendent spiritual journey, in which the soul moves from being a prisoner of time to being a witness to it, and then to participating in eternity, in God's pleasure and paradise.

4.12 "The bird in the neck" and the mechanism of recording divine work

Introduction: The "Neck" Mystery in the Book of Accountability

In our journey to explore the "self" and its responsibility 11, we come across a Qur'anic verse that describes the mechanism of "accountability" in an amazing way: "And We have fastened every man's deeds to his neck, and We will bring forth for him on the Day of Resurrection a book which he will find spread open." (Al-Isra: 13).

This description raises a fundamental question: Why "the neck" specifically?

Why was this "bird" (the record of the work) not obligated to the "heart" (brain), which is the center of processing and habit formation? Or to the "heart" 4, which is the center of true intention and will? Or to the "self" 6, which is the place of the obligation itself?

Reflecting on the "map of the human entity" that we have reviewed provides us with a profoundly contemplative understanding of the position of the "neck" as the most precise point for monitoring and recording responsibility.

"The neck": The bridge separating intention and execution

As the series explained, the human entity is composed of centers of consciousness and centers of action:

1. The center of intention and will (the chest): The "heart" is the center of true insight and will (face and purpose), and the "self" is the entity of manifested consciousness residing in the periphery of the chest. Here, true intentions are formed.
2. The processing and execution center (head): The "heart" is the "brain," the primary processor that translates commands and programs habits.

What connects these two centers? It's the "neck".

The "neck" is the physical passage and bridge (via the spinal cord) that every command emanating from the "heart and soul" must pass through to reach the "brain/mind" to be translated into a physical action. It is the bottleneck between the world of the "unseen" (the abstract intention in the soul) and the world of the "seen" (the electrochemical command in the brain).

"The bird": Observing the "command" before it becomes an "action".

And here lies the miracle. The "bird" (the divine recording device) is not a physical device that records actions after they have occurred (for the limbs and organs will testify to that on the Day of Resurrection 12).

Rather, it is, and God knows best, a sophisticated "unseen" recording device, placed in the "neck" for a specific purpose:

It records the "psychological command" or "mystical frequency" emanating from the "soul/heart" the moment it passes through the "neck" on its way to the "brain/mind" to be translated.

It does not record mere "intentions" that circulate in the heart but are not acted upon (for God does not judge them), but rather it records the "command" in which the "soul" makes a final decision and sends it forth for execution. It records the "action" in its initial "psychological" form before it becomes a physical "action".

And We are closer to him than his jugular vein.

This understanding gives us an amazing insight into the meaning of divine closeness in the Almighty's words: "And We have already created man and know what his soul whispers to him, and We are nearer to him than [his] jugular vein." (Qaf: 16).

The "jugular vein" is a symbol of physical life; it is the veins and arteries that flow in the "neck" to nourish the "heart/brain".

But the "bird" (the divine recording mechanism) is even closer. It detects the "psychological command" before the "heart/brain" translates it into a nerve signal that travels through the body. God's knowledge and observation precede even the workings of your body. He knows the "command" and records it before your nerve cells understand it or it reaches your "jugular vein."

Conclusion: Accuracy of accountability and fairness of the scales

The placement of the "bird in the neck" is not a random symbol, but rather an accurate description of a recording mechanism that ensures absolute fairness.

The process of recording begins with the "command" being sent from the soul, not merely with the "execution of the action" by the body. This underscores that the essence of "accountability," which is central to the soul's journey, is built upon the "conscious will" emanating from the "heart" at the moment it transforms into a "decision" to act.

He links the "map of the inner being" (the heart, the mind, and the soul) closely with "the scale" and "the reckoning," to emphasize that God does not hold us accountable for the worries that go on in our hearts, but rather for what we have "obligated" ourselves to and sent through "our necks" to become a reality.

4.13 Is it the death of the soul or its passing away? The reality of "tasting death" and the severing of connection.

Introduction: The Turning Point and Questions of Destiny

"The Taste of Death": The experience of disconnection, not the annihilation of the soul.

The Holy Quran uses the phrase "Every soul will taste death." To understand this verse deeply, it is necessary to return to the linguistic origin of the word "death".

Linguistic analysis of the word "death": As you pointed out, the biphonetic root of the word "death" is "mata" (to die), a word used to mean connection with something. Adding the sound "waw" between the "mim" and the "ta" reversed the meaning, so "death" became the severing of connection.

The significance of "tasting death": Based on this, the "tasting of death" experienced by every soul is not its annihilation or destruction, but rather the experience of a momentary severance of its connection with the earthly body and its world. This "tasting" is a temporary sensation; the soul experiences this separation and then continues its existence in another form.

The soul does not "die" in the sense of non-existence: this linguistic analysis strongly supports the central idea that the soul is not destroyed or annihilated simply by death.

"Death" as a transitional event:

Based on the above, "death," as an event, is that decisive moment when the soul's connection with the physical body is severed. It is not the end of existence, but rather a transition from a stage where there was a connection (with the body and earthly life) to another stage where there is no such connection. **The earthly body: the inadequacy of creation in the face of the soul's power**

To understand the reality of divine "death" and "passing away," we must first recognize the fundamental contradiction between the two sides of human existence in this worldly life: **physical body and conscious self.**

The body we live in is a temporary body, with limited capabilities. It is susceptible to fatigue, illness, and aging. The "soul" (including the heart and mind, as previously explained) is an entity with immense energy and boundless ambitions. Its desires are beyond the body's capacity, and its aspirations are beyond its endurance.

This contradiction creates a state of extreme "exhaustion" for the body. Just satisfying a few of the soul's demands and energies exhausts this physical body to such an extent that it needs to "rest" from this heavy soul for several hours a day in order to regain its health.

This "satisfaction" or "temporary interruption" necessary for the life of the body is what we call "**sleep**".

From this perspective, the divine "death" mentioned in the Quran is not merely a supernatural event, but a physical and energetic necessity imposed by the nature of earthly existence. The body cannot permanently "connect" with the soul.

This understanding gives us a new depth when reading God's words: {God takes the souls at the time of their death, and those that do not die [He takes] during their sleep.} The death during sleep (the minor death) is a daily necessity for the body to continue functioning, while the death at the time of death (the major death) is the inevitable cessation when the body is completely incapable of bearing its responsibility.

This contradiction also paves the way for understanding the necessity of the "otherworldly body" (as will be discussed in Article 6), a body specially designed with capabilities that correspond to the full energy of the soul, a body that does not experience fatigue and does not need sleep.

When the verb "to die" is used in certain contexts (although the Qur'an focuses on the "taste of death" of the soul and "to be taken"), it refers to this transitional event of separation.

"Dead": An adjective describing a body that has lost contact (remains as is).

(This point remains valid and consistent)

"Tawfi": Completion and fulfillment after the interruption of the connection (remains as is with a slight modification)

The Holy Quran uses another verb to describe what happens to the soul at this pivotal moment (the moment of "death" as a severing of connection): it is the verb "to take" (yatawaffa). {Allah takes the souls at the time of their death...}

The word "tawaffa" in Arabic means completion or taking something complete and perfect. After the soul has "tasted" death (the experience of disconnection), God "tawaffaha," meaning He completes its existence with Him or takes it to Him completely, without anything being lacking from it.

This confirms that the severing of connection with the body does not mean a deficiency or annihilation of the soul, but rather its transfer to direct divine care and preservation.

The soul as living electromagnetic waves (remains as one of the proposed explanations for the nature of the soul)

(This point can remain as one of the proposed concepts regarding the nature of the soul that experiences this interruption and death)

Sleep as a "minor death": a temporary break in communication (remains as is with a slight modification)

Verse (Az-Zumar: 42) links the taking of souls at the time of their "death" (the permanent severance of connection with the body) with their taking in their "sleep" (the temporary severance of connection). This makes sleep a kind of daily "minor death," an experience of partial and temporary disconnection.

... (The rest of the point can remain as is).

Conclusion: The soul remains, and the journey continues after the connection is severed.

This precise linguistic analysis of the word "death" as "a severance of connection," and the understanding of "tasting death" as an experience of this severance, aligns perfectly with the divine concept of "the soul's passing." The soul does not perish with the severance of its connection to the body, but rather is taken and preserved with its Creator. This understanding paves the way for a deeper comprehension of what happens to this "deceased" soul after its connection with the earthly world is severed, and how it begins its journey in the intermediate realm (Barzakh), the new world of existence that awaits it. What is the nature of this world? And how does the

soul experience its existence within it after having "tasted death"? This is what we will explore in the next article.

Impact on the rest of the chain:

This examination of the meaning of "death" as a severing of connection will make the rest of the articles more coherent. For example, when discussing:

The soul in the intermediate world: It will be clear that we are talking about the soul that has severed its connection with the earthly body but continues to exist and be conscious.

The soul on the Day of Resurrection: The discussion will be about the soul that is reconnected to a new body (the Resurrection).

The fate of the soul (heaven or hell): The discussion will be about the fate of this conscious entity after the experience of disconnection from worldly life.

4.14 The soul's journey from the world of atoms to eternity: the return of light to its source

In the quiet moments before sleep, when sounds fade and the noise of life disappears, the great questions of existence emerge before us—those for which we have no quick answers, yet which have resided deep within us for ages. It is a moment of reflection on the soul's journey, from the realm of pre-existence to the realm of eternity, a journey unlike any other, for it simply determines our eternal destiny.

First stop: The world of atoms – the beginning we don't remember

In a distant, unseen realm, our souls were created before being breathed into our bodies, in a momentous instant when the souls bore witness to their Lord and acknowledged His Lordship. This realm is known in Islam as the "world of atoms," and it is mentioned in the Holy Quran.

{And when your Lord took from the children of Adam, from their loins, their descendants and made them bear witness against themselves, [saying]: Am I not your Lord? They said: Yes, we bear witness.}

(Surah Al-A'raf: 172)

Meanings of the verse:

- **The divine covenant:** God took from the children of Adam their offspring and made them bear witness against themselves, and this acknowledgment is the origin of the innate nature with which man is born.
- **Implanted divinity:** Every soul acknowledges that God is its Lord, and for this reason, man is born inclined to faith, even if the environment or desires prevent him from believing.
- **Establishing the argument:** This covenant prevents a person from claiming on the Day of Resurrection that he did not know his Lord.

Second station: This worldly life – the examination room

After the realm of pre-existence, souls were breathed into bodies, and the short journey of life began. This world is not a permanent abode, but a place of trial and testing, as God Almighty said:

He who created death and life to test you [as to] which of you is best in deed.

(Surah Al-Mulk: 2)

Signs of affliction:

- **In times of hardship:** Our patience is being tested.
- **In grace:** Our gratitude is being tested.
- **In the unseen:** Our faith is being tested.
- **In relationships:** Our morals are being tested.

Why do we overlook it?

Because the tangible overshadows the intangible, and because the present moment screams with its events, it makes us forget what is more important. But contemplation rearranges priorities and gives us a deeper view of life.

Third Station: The World of the Barzakh – The Long Wait

After death, the intermediate realm (Barzakh) begins, a world between this life and the hereafter, the details of which we do not know, but which is much longer than our lives. In it, a person is tested in a different way and prepared for resurrection.

The intermediate realm (Barzakh) in the Quran:

{And behind them is a barrier until the Day they are resurrected.}

(Surah Al-Mu'minun: 100)

The intermediate realm is not an end, but a waiting stage, in which the believer is rewarded or the disbeliever is punished, according to his deeds in this world.

The fourth station: The afterlife – eternal life

Then comes the Day of Resurrection, when the souls are returned to their bodies, the reckoning begins, and the journey ends in one of two destinations: Paradise or Hell.

{So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.}

(Surat Al-Zalzalah: 7-8)

The afterlife is not an end, but the beginning of eternity.

Anyone who understands this fact will realize that:

- Every moment in this world has weight.
- Every choice has an effect.
- Every action is recorded.

A pause before bed: Do we give ourselves a chance to reflect?

In the solitude of the night, when breaths grow still, let us try to escape, even for a moment, the clamor of life, and remember that we are ancient souls on an eternal journey. This life is but a small chapter in an everlasting story, and reflecting upon it grants us:

- Inner peace
- Meaning of worries
- A different taste of joy

Summary of the spiritual journey:

station	Description
The world of atoms	The creation of souls and the taking of the covenant
The world	Exam and short quiz
The isthmus	A long wait between death and resurrection
hereafter	Eternal life in heaven or hell

Do we give ourselves a few minutes each day to reflect on this journey?

Do we live life as if it were a transit house and not a permanent home?

Do we prepare for eternity as we prepare for our daily tasks?

That pause could be the key to salvation, a peace that fills the heart, and a light that illuminates the path.

4.15 The soul in the intermediate realm: consciousness, accountability, and initial recompense

Introduction: What lies behind the "disconnection" curtain

After the soul has "tasted" death—that is, experienced the moment of its separation from the earthly body—and after God has taken it back to Himself, its journey does not end. Rather, it enters a new existential stage, an intermediate realm separating our earthly life from the Day of Resurrection and the final resurrection: this is the realm of the Barzakh, or what some scholars have called "the other life." So what is the nature of this realm? And how does the soul experience its existence within it? Is it merely a state of dormancy and waiting, or is it a world filled with events and experiences?

The intermediate realm: the world of consciousness, not absence.

Contrary to perceptions that might view death as a temporary annihilation or a complete absence of consciousness, in-depth readings of the Qur’anic texts indicate that the soul in the intermediate realm remains conscious and aware.

"The relationship between the world of Barzakh: This world to which a person moves after death is not a world of absolute stillness or absence of consciousness. On the contrary, the person in it is aware of what is happening and speaks and addresses his Lord, knowing that the world of this life is still ongoing, and therefore he may ask to return to it to do good deeds."

This is consistent with Firas Munir’s vision of “the other creation” as a continuous and active reality, in which there is interaction and “gathering with their Lord.”

"Unveiling the Truth": A First Encounter with the Facts

The first experience of the soul in the intermediate realm may be the “unveiling of the veil” that covered its insight in this world. {You were certainly heedless of this, but We have removed your veil, so your sight, this Day, is sharp.} (Qaf: 22).

At this moment, the soul confronts the truths it has been ignoring or turning away from: the truth of God’s existence, the truth of its actions and intentions, and the beginning of realizing the consequences of its choices.

This revelation is the beginning of self-accountability, and it may be accompanied by satisfaction and reassurance for the believer, or by regret, sorrow, and shame for the one who is exposed.

The Isthmus: The World of Society and Acquaintance

Souls do not remain isolated and alone in the intermediate realm (Barzakh). Sources indicate that Barzakh is a world of social interaction and acquaintance.

All of humanity, from the first to the last, will gather in one place. This gathering will unite all the dead with one another. The source also confirms that this gathering will take place before the Day of Judgment and will continue until the Day of Judgment arrives. It adds: "Children will be reunited with their parents and grandparents."

This aligns with Firas Munir's concept of "gathering before their Lord." This gathering may be part of a trial and reckoning, or a prelude to bliss or torment.

The trial and initial questioning (the tribulation):

The intermediate state is not merely passive waiting, but rather a stage of continuity of trial and initial accountability (the tribulation), as Firas Munir confirms.

In it, the good and the bad are distinguished (Al-Anfal: 37).

The soul may be questioned about its beliefs and actions initially. ﴿Then their only excuse will be that they will say, “By God, our Lord, we were not polytheists.”﴾ (Al-An’am: 23).

The beginning of the reward: initial bliss and torment in the intermediate realm

The system of reward and punishment begins immediately in the intermediate realm (Barzakh):

For the righteous believers: the angels say to them upon their death, "Enter Paradise." This Paradise, as the text indicates, is "the very Paradise in which Adam resided," and it is "the Paradise definite by the definite article," encompassing various levels and types. This aligns with the concept of "the Garden of Refuge" (As-Sajdah 19) as the first abode of the believers, or the "earthly/primordial Paradise" discussed by Amin Sabri and Firas Munir.

For the oppressors and criminals: the angels inform them that their punishment will begin "from this day." They will abide eternally in "the gates of Hell immediately." This punishment is described as "worldly Hell" (i.e., intermediate, limited compared to the punishment of the Hereafter). This is consistent with the concept of "lesser punishment" (As-Sajdah: 21).

The isthmus as a barrier between the two worlds:

The isthmus is a barrier that prevents our earthly world from mixing with the world of the dead, even though they may be adjacent. This barrier is likened to the isthmus between the two seas (Al-Furqan: 53 / Ar-Rahman: 20), which meet but do not transgress.

This barrier prevents souls from returning to earthly life in their previous form, even if they request it (as in the case of criminals).

Conclusion of the fourth article: The soul is on a continuous journey towards destiny.

The intermediate realm (Barzakh), as revealed by the verses and the reflections of those who ponder it, is not merely a void or a state of dormancy. It is a vital and active stage in the soul's journey after its separation from the earthly body. It is a realm of renewed consciousness, the first encounter with truth, the meeting with others, the continuation of trials and accountability, and the beginning of the initial reward or punishment. It is the barrier separating the world of action from the world of final recompense, but it is also the bridge that every soul crosses on its path

toward its inevitable destiny on the Day of Resurrection. So, what will be the state of the soul on that momentous Day? This is what we will explore in the next article.

4.16 The intermediate realm according to the gnostics: from the dividing barrier to the perfect human being

Introduction: From Letter to Consciousness in Understanding the Barzakh

In previous chapters of this book, we examined the concept of "Barzakh" as it appears in the Quranic text, as a barrier separating two seas, and as a temporal stage separating death and resurrection. We addressed the literal meaning of the word in its apparent context. However, our journey "from literal meaning to consciousness" requires us to delve deeper, to explore how this Quranic word, in the thought of those who have attained spiritual knowledge, most notably the great Sheikh Muhyiddin Ibn Arabi, transformed from a mere "barrier" into a "bridge," and from a metaphysical realm into an existential truth inherent in the very core of humanity.

In this discussion, we move from understanding the isthmus as a separation to recognizing it as a connecting reality that links opposites and reveals their hidden unity. We will learn how, from a Sufi perspective, the isthmus is not merely a transient stage, but rather the secret of existence that unites the unseen and the seen, the spirit and the body, and heaven and earth in perfect harmony.

1. From barrier to bridge: Redefining the isthmus

Ibn Arabi begins with the Quranic meaning of the isthmus as a barrier between two seas: "Between them is a barrier which they do not transgress" (Quran 55:25), but he does not stop there. He sees in this barrier a microcosm of a more comprehensive cosmic law. The isthmus is not a silent wall, but rather...**Third world**It has its unique characteristics, combining two worlds without them mixing, just like the water that separates the salty sea and the fresh river. It is neither completely salty nor completely fresh, but it has its own nature that preserves the entity of each side and at the same time allows for a point of convergence.

In this sense, the isthmus is not so much a separation as it is a **Continuum** It is the intermediary truth that connects:

- Truth and Creation
- The unseen and the seen
- Spirit and Body
- Meaning and Image

It is not an abolition of borders, but rather "the place where borders are seen simultaneously," as Ibn Arabi says.

2. The Great Isthmus: Man

Perhaps the greatest manifestation of the concept of the intermediate realm (Barzakh) among the mystics is their discovery that **Man himself is the all-encompassing isthmus** You, O human being, are not merely an earthly body, nor merely a heavenly soul, but you are the only being who stands on the line of contact between worlds, bringing together in your being the two ends of existence:

- **Your body:** It belongs to the world of evidence, the world of limited matter.
- **Your soul:** It belongs to the realm of the unseen; it is a divine breath that knows no bounds.

You are not merely a body, immersed in the world of the senses, nor are you merely a spirit, detached from the material world. You are a "living intermediary," bearing witness to the unseen through your heart and soul, and living in the world of the seen through your body and senses. This intermediary nature is not a secondary aspect of humanity; rather, it is the essence of your identity and the key to understanding your role as God's vicegerent on Earth.

3. The Eye of the Barzakh: A World of Imagination

If man is the intermediate realm, then **Imagination is the intermediate force** In which it operates. For Ibn Arabi, imagination is not illusion or mere fantasy, but rather the

"eye of the isthmus" within man, and the great instrument of revelation that performs the following functions:

- **Embodiment of meanings:** It transforms abstract spiritual and metaphysical truths into sensory images and symbols that the mind and heart can perceive.
- **Communication language:** Dreams, true visions, inspirations, and even art are all liminal experiences that take place in the world of imagination, where the unseen is embodied in an image, and testimony unfolds into meaning.

Without imagination, we would not have been able to receive messages from the unseen world, nor would we have understood the symbols of the Qur'an, and existence would have remained divided into two worlds that never meet.

4. The intermediate state is here and now: a living experience that does not wait for death

Ibn Arabi liberates the intermediate realm (Barzakh) from its confinement to the afterlife, and makes it **Immediate and present experience**. We experience it in every moment when we are in a state of "in-between":

- Between sleep and wakefulness.
- Between reality and dream.
- Between consciousness and unconsciousness.
- In moments of deep contemplation, we feel that we are transcending the limits of the body.
- When an intuition or inspiration shines in your heart, at that moment you are living a liminal experience.

The isthmus is not just a place we go to, but an existential state we experience whenever we get closer to understanding our dual reality.

Conclusion: From Letter to Consciousness in Understanding the Intermediate Realm

Thus, we see that the concept of "the intermediate realm" has shifted in the minds of mystics from a literal "letter" of the text denoting a barrier, to a comprehensive "consciousness" that sees in the intermediate realm the secret of existence manifested in everything. It is no longer merely a stage we pass through, but has become the very nature of our existence.

Understanding ourselves as beings in the intermediate realm opens the door to a deeper understanding of our responsibility. We are not merely earthly creatures, nor are we pure, celestial souls. We are the bridge connecting heaven and earth, the mirror reflecting the images of truth in the world of creation. Our spiritual journey is not an escape from body to soul, but rather the attainment of harmony between them, activating our intermediate power (imagination) to perceive both worlds together and realize the meaning of "unity of existence" within ourselves.

4.17 The soul on the Day of Resurrection: the reckoning, the scales, and the witnesses

Introduction: The Day of Judgment and the soul's standing for reckoning

After the soul's journey through the intermediate realm (Barzakh), that stage filled with awareness, initial accountability, and preliminary judgment, comes the decisive moment that humanity has long been promised and warned against: the Day of Resurrection. It is the Day of Great Judgment, the Day of Resurrection and Gathering, the day when all of creation will stand, each soul according to what it has earned, before its Creator for a precise reckoning and final recompense. So how will the soul experience this momentous day? And what are its most significant events and terrors?

Resurrection and reconnection with the afterlife body:

The events of the Day of Judgment begin with the blowing of the trumpet, whereupon bodies are resurrected, but these are otherworldly bodies with a different nature that is appropriate for eternity.

At this moment, the soul (which was "dead" and preserved with God) is reconnected with this recreated body. This connection is necessary for the experience of reward to be complete, both in its physical and spiritual aspects.

The soul returns to recognize itself and the actions it performed in earthly life through this new body.

Gathering and standing for reckoning:

All souls will be gathered, each soul with what it carried of good or evil, to the land of gathering. {And on the Day We will set the mountains in motion and you will see the earth laid bare, and We will gather them and not leave out any of them} (Al-Kahf: 47).

The standing will be before God Almighty, in a majestic and great position. {And they will be presented before your Lord in rows. [He will say], "You have certainly come to Us just as We created you the first time."} (Al-Kahf: 48).

The Book of Deeds: A record that leaves nothing out, neither small nor large.

Every soul will be confronted with the book of its deeds, in which the angels recorded everything it did in this worldly life, both good and evil, small and large.

And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this record that leaves nothing small or great unrecorded?" And they will find what they did present [before them]. And your Lord does not wrong anyone. (Al-Kahf: 49)

This book is an accurate and comprehensive testimony to all that the soul has gained.

The scale: The scale of divine justice:

Scales are set up to weigh the deeds of people with absolute accuracy and justice.

And We will place the scales of justice for the Day of Resurrection, so no soul will be wronged at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as Reckoners. (Al-Anbiya: 47)

He whose scales are heavy with good deeds is among the successful, and he whose scales are light is among the losers.

Witnesses: The testimony of the members, the earth, and the angels:

The Day of Judgment is not a day for denial or futile argument, for the witnesses are numerous and decisive:

The testimony of the limbs: The skin, hands, feet, ears, and eyes will testify to what the soul has committed. {This Day We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.} (Ya-Sin: 65).

The testimony of the land: The land on which the soul lived testifies to its deeds.

The testimony of the angels: The honorable scribes present their records.

God Almighty's testimony: He is the greatest of witnesses and the most knowledgeable of the secret and the hidden.

The state of the soul on the Day of Resurrection: between fear, hope, and terror.

The state of souls on the Day of Resurrection will differ according to their deeds in this world:

The righteous believers: Their faces will be bright, smiling, and cheerful. They will have no fear, nor will they grieve. They will receive their record in their right hands.

The disbelievers and the criminals: their faces blackened and gloomy, filled with shame, regret, and overwhelming terror, will receive their record in their left hands or from behind their backs. "On the Day when every soul will come pleading for itself," trying to find a way out or an excuse, but the wrongdoers' excuses will be of no avail.

Conclusion of the fifth article: The soul in the face of inevitable destiny

The Day of Judgment is the Day of Absolute Truth, a day when secrets are revealed and souls are held accountable for every deed, great and small. It is the Day of Divine Justice, when no one will be wronged. On this momentous day, the soul will stand

before its record of deeds, its limbs will bear witness against it, and its good and bad deeds will be weighed on a precise scale. This decisive moment determines the soul's ultimate destiny: either to the Gardens of Bliss or to the Fires of Hell. What will this destiny be like? And what is the nature of life in each of these two realms? This is what we will explore in the next article.

4.18 The soul's journey between the unseen and the seen

In the world of Sufism and Islamic philosophy, the great Sheikh Muhyiddin Ibn Arabi stands out as one of the most profound thinkers who delved into the mysteries of human existence. This article focuses on exploring his unique vision of the soul's journey, drawing on his ideas as presented in works such as **Al-Futuh al-Makkiya** and **Fusus al-Hikam**. We will delve into Ibn Arabi's understanding of the origin of the soul and its role as a bridge between the unseen world (the world of divine light) and the witnessed world (the world of human experience), emphasizing the Qur'anic distinction between essential terms such as spirit, soul, heart, mind, and body. This distinction is not merely semantic; rather, it reflects specific mechanisms and functions that help in understanding the existential struggle of humankind, striving to recapture the spiritual dimension that is often lost amidst the clamor of daily life.

The origin of the soul in Ibn Arabi's thought

Ibn Arabi considers the soul (*nafs*) to be the conscious self emanating from divine manifestation, but it differs from the spirit (*ruh*) in that it is the locus of choice and responsibility. Based on Quranic verses such as "And I breathed into him of My spirit" (Surat Al-Hijr: 29), he sees the spirit as the constant divine breath, while the soul is what receives this breath and interacts with it in the world of sensory experience. The soul begins its journey in the unseen realm—where it is united with the Absolute—then descends to the body, bearing the secret of choice and responsibility. This distinction makes the soul the axis of the existential journey, with the spirit being the divine support that guides it.

The relationship of the soul to the spirit, the body, and the universe

Ibn Arabi does not view the soul, spirit, and body as opposing elements, but rather as an integrated unity. The body is the vehicle that carries the soul, the spirit is the divine program that nourishes it, and the soul is the self-accounting entity that makes decisions. This relationship makes humankind God's vicegerent on Earth, with the soul serving as the bridge between the Creator (through the spirit) and creation. The universe, in his view, is a manifestation of God's Most Beautiful Names, and it is the soul that perceives these manifestations through contemplation and remembrance, guided by the spirit. If this relationship is disrupted, a person loses their balance and becomes immersed in materialism, straying from their spiritual origin.

The soul as a mirror of divine names

One of Ibn Arabi's most beautiful ideas is that the soul is a mirror reflecting the divine names, supported by the spirit as divine manifestations. Every human being, in their very essence, represents a unique manifestation of one of God's names, such as Ar-Rahman (The Most Gracious) or Ar-Rahim (The Most Merciful). This mirror evolves through the existential journey, where the soul is pure in the unseen world, but veiled by the illusions of this world in the world of the senses. The role of the individual is to polish this mirror through asceticism and worship, so that the soul may harmonize with the spirit. This understanding makes the soul not merely an individual entity, but a part of the totality of existence, as Ibn Arabi says: "The entire universe is spirit, and the spirit is the entire universe," with the soul as the locus of manifestation.

The secret of returning to the divine origin

The soul's journey does not end with the descent into martyrdom; rather, it is cyclical, culminating in a return to its origin through "annihilation in God." Here, the soul is freed from the constraints of the body, aided by the spirit, to reunite with the

Absolute. This return can be achieved in life through mystical knowledge, the secret of which lies in understanding "existential unity." In this journey, suffering is transformed into lessons that restore the soul to its purity, with the spirit as its constant guide.

Methodological conclusion: The struggle of the self and spirit towards harmony

The human existential journey is a constant struggle between the spirit (the constant and guiding divine support, or "software") and the self (the self that is accountable and chosen). The goal of purification is for the self to harmonize with the spirit (the divine word), in order to fulfill its purpose in the physical world (the physical body). This perspective allows for a comprehensive interpretation of the Quranic concepts of death, mortality, eternity, and resurrection. In light of Ibn Arabi's vision, understanding our journey becomes a purely spiritual matter, inviting us to reflect on ourselves to discover the secret of the self, citing the saying: "He who knows himself knows his Lord." In our time, this reminds us that the self is the key to inner peace, and this can be achieved through remembrance and reading his works.

In conclusion, Ibn Arabi's vision of the soul's journey opens doors to a deeper understanding of existence, grounded in the Quranic distinction. It is a call to restore harmony between the soul and the spirit, far removed from the superficiality of daily life. If you wish to delve deeper, it is recommended to read his original works or follow channels specializing in Sufism.

4.19 Self-purification: The path to success and enlightenment

Introduction: The ultimate goal of human existence

Having examined the eternal destiny awaiting the soul in the Hereafter—either Paradise or Hell—the most pressing question becomes: How can the soul ensure its salvation and attain its Lord's Paradise? The Holy Quran provides a clear and direct answer: The path to this is through purification of the soul. So, what is purification of the soul? And what are its mechanisms and means, as explained by divine revelation and the perspective of those who reflect upon it?

The concept of self-purification:

Purification in language means purification, growth, increase, and reform.

In the Qur'anic concept, purifying the soul is a continuous process of cleansing the soul from impurities and filth (such as polytheism, disbelief, hypocrisy, pride, envy, stinginess, following desires...), and cultivating it with goodness and virtues (such as faith, piety, sincerity, patience, gratitude, benevolence...).

The purpose of purification is to bring the soul to a state of serenity, purity, and closeness to God, so that it may be qualified to enter Paradise and achieve true success. {He has certainly succeeded who purifies it, and he has certainly failed who corrupts it.} (Ash-Shams: 9-10)

Why self-purification? It's a necessity, not a luxury.

Human nature: The human soul is created with an innate predisposition towards both good and evil, as stated in the verse: {And by the soul and He who fashioned it and inspired it with its wickedness and its righteousness} (Ash-Shams: 7-8).

Purification is a conscious process of prioritizing righteousness over wickedness.

The nature of this world: This worldly life is a place of trial and testing, filled with temptations, doubts, and the whispers of Satan. Without continuous purification, the soul naturally inclines towards complacency and following its desires.

The condition for success: God Almighty has linked success and salvation to the purification of the soul. It is not merely an additional virtue, but a fundamental condition for attaining God's pleasure and Paradise.

Mechanisms and methods of self-purification:

Self-purification is an integrated process that encompasses all components of the human being (intellect, heart, soul) and requires conscious and continuous effort. Among its most important means are:

Reforming thought and changing programming (the role of the heart):

Awareness of negative habits: Recognizing bad intellectual and behavioral habits rooted in the heart (major gears) that stem from psychological roots (deficiency, stillness, passion/fire).

Shifting gears: Consciously working to change these habits by repeating small positive actions and thoughts (shifting the small gears) until they replace the negative habits.

Seeking forgiveness as a reform of thought: As we saw previously, true seeking forgiveness begins with reviewing and correcting the thoughts that led to the mistake, replacing despair with hope, and doubt with certainty.

Nourishing the heart and guiding the will (the role of the heart):

Insight and deep understanding: Directing the heart towards contemplation and reflection on God's signs and the consequences of things, in order to gain insight that illuminates the path.

Strengthening faith: Deepening one's faith in God, fear of Him, and hope in Him, for this is the strongest motivation for purification and resisting desires.

Directing the intention (face): Focusing the intention and purpose on seeking the face of God and the Hereafter in every action.

Striving against one's desires and restraining them from whims (integration of the heart, mind, and soul):

These means and qualities are a path to purification available to everyone, men and women, and when the Qur'an lists these qualities, it is addressing the human "soul" striving for advancement.

Purification requires continuous effort and struggle to “restrain the soul from desires” (And as for him who feared standing before his Lord and restrained himself from [following] his desires, then indeed, Paradise will be [his] refuge) (An-Nazi’at: 40-41).

This struggle is the fruit of the work of the heart (changing habits) and the mind (strengthening faith and will) together to control and direct the impulses of the soul.

Using acts of worship: prayer, fasting, remembrance of God, reading the Quran, supplication... all are essential means to purify the heart, strengthen the connection with God, and provide the soul with the spiritual energy necessary to continue the journey of purification.

Good deeds and charity: Engaging in acts of kindness and benefiting others purifies the soul, cleanses it from selfishness and stinginess, and brings it closer to God.

Levels of the Soul: A Journey of Ascension

The Holy Quran refers to different levels of the soul that reflect the extent of its purification and elevation:

The soul that incites evil: by its very nature it tends towards evil and following desires.

The self-reproaching soul: It blames its owner for doing evil or failing to do good, and it is the beginning of awakening and returning.

The tranquil soul: It has reached a state of peace, contentment, and closeness to God through faith and righteous deeds. It is the soul that will be called upon on the Day of Resurrection: “O tranquil soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise.” (Al-Fajr: 27-30).

Conclusion of the seventh article: Purification... the key to the eternal door

Self-purification is not merely a moral concept, but a vital and essential process that determines a person's eternal destiny. It is a journey that begins with reforming the mind, drawing strength from the heart's faith and insight, and manifesting in the

soul's conduct and spiritual growth. It is the path of continuous struggle against desires and Satan, and the path of tireless striving towards spiritual and moral perfection. Through this purification, the soul is transformed from one prone to evil or self-reproach to one at peace, content, and pleasing to God, worthy of entering Paradise and achieving eternal salvation and success. It is the key that unlocks the gates of bliss and the shield that protects us from the torment of Hell. Will we accept the challenge and embark on this journey of purification with sincerity and determination?

4.20 Levels of the soul: from the soul that incites evil to the soul at peace

Introduction: The Journey of Inner Ascension

Having explored the components of the human being, the mechanisms of choice and responsibility, the reality of the afterlife, eternal destiny, and the path to salvation through self-purification, we arrive at the conclusion of this series with a deeper understanding of the various states and stages the soul can experience on its journey. The Holy Quran, in its precise description of the human soul, does not present it as a static entity in a single state, but rather reveals its fluctuations and internal struggles, indicating varying degrees of ascent or descent. Understanding these stages helps us determine our position on the path of purification, recognize the challenges we face, and identify the ultimate goal we strive for.

The soul that incites evil: yielding to desires

This is the lowest state of the soul, where it is subject and submissive to the impulses of passion, desires, anger, and instinctive drives without any control of reason or faith.

The Qur'an refers to this situation on the tongue of the wife of Al-Aziz (although there are other interpretations): "I do not absolve myself. Indeed, the soul is ever

inclined to evil, except the one on whom my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.” (Yusuf: 53).

At this stage, the soul's compass is directed towards satisfying immediate desires, and this may lead its owner to commit sins, injustice, and corruption without strong restraint. It is closer to the animalistic state than to the honored human state. This is the soul that has not yet begun its true journey of purification or has succumbed to temptation.

The self-reproaching soul: the awakening of conscience and the beginning of awareness

This is a higher level than the previous one, and it represents the beginning of awakening and the awakening of conscience.

The Qur'an swears by it because of its honor and importance in the journey of man: “And I do not swear by the self-reproaching soul” (Al-Qiyamah: 2).

The self-reproaching soul is the one that blames its owner when committing a mistake or falling short in doing good. It is the soul that has begun to understand the difference between right and wrong, feels remorse for sin, and aspires to a better state.

The person with this soul lives in an internal struggle between the impulses of good and the impulses of evil, between the call of reason and faith and the whispers of desire and Satan. Constant self-reproach is a sign of a living conscience and the beginning of the path toward repentance and reform.

The tranquil soul: the serenity of closeness and the contentment of certainty

This is the ultimate goal that every believing soul aspires to, and it is the fruit of a long journey of faith, good deeds, purification, and struggle.

The Qur'an addresses this soul with the most beautiful call at the moment of death or on the Day of Resurrection: “O tranquil soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise.” (Al-Fajr: 27-30).

The tranquil soul is the one that finds peace and comfort in remembering God and drawing near to Him. It finds solace in God's oneness, His justice and mercy, and His promises and warnings.

She is a soul that is content with God's decree and destiny, and pleasing to her Lord through her deeds and faith.

It was characterized by moderation and balance, and it was freed from the dominance of whims and desires, and its compass was always directed towards truth and goodness.

This is the soul that deserved to be invited to join the ranks of God's righteous servants, and to enter His eternal paradise, the abode of everlasting bliss.

Series Conclusion: The Journey of the Soul... Towards Eternal Peace

The journey of the soul in this existence, as depicted by the Holy Quran, is a continuous journey of challenge, choice, and striving for elevation. It begins with an innate disposition capable of both good and evil, and passes through internal struggles between the impulses of desire and the call of truth, ultimately leading either to the depths of the soul that incites evil, which leads its possessor to destruction, or to the pinnacle of the tranquil soul that attains ultimate happiness and closeness to God.

Our understanding of the components of our inner being (spirit, heart, soul), our awareness of our complete responsibility for our choices, our knowledge of the reality of the afterlife and our eternal destiny, and our identification of the different degrees of the soul, all of this should be an incentive for us to embark on the "greater jihad": the jihad of purifying the soul.

May this series be the beginning of a deeper journey of reflection upon the Book of God, a deeper understanding of ourselves, and a persistent striving to purify our souls, cleanse our hearts, and rectify our thoughts and actions, so that we may be among those with tranquil souls who return to their Lord content and pleasing to Him, thus entering among His servants and His Paradise. We ask God Almighty to guide us to the straight path and to make us among the successful and saved.

4.21 The Soul as Adam's First Wife: Reflections on the Qur'anic Discourse on the Beginning of Creation

Introduction: A question that goes beyond appearances

The article begins by posing the question: Was “your spouse” in the address to Adam necessarily meant only Eve, or is there a deeper symbolic or interpretive dimension that refers to the human “self” as the first “spouse” that accompanies man and forms part of his being? The emphasis is that this proposition is a contemplative reading that does not negate the apparent common meaning (Eve as Adam’s spouse), but rather seeks to explore additional layers of meaning related to the internal structure of man and his first struggle.

References from the Quranic discourse to Adam

- The duality of the discourse, then its singularity:
 - To elaborate on the point I raised: The divine command to live in Paradise and eat from it was in the dual form for Adam and his “wife” (Al-Baqarah: 35, Al-A’raf: 19).
 - The temptation from Satan also afflicted them both (Al-Baqarah: 36, Al-A’raf: 20-22).
 - **Turning point:** When the responsibility for the sin is mentioned directly, “And Adam disobeyed his Lord and erred” (Taha: 121), and when receiving the words of repentance, “Then Adam received from his Lord words, and He accepted his repentance” (Al-Baqarah: 37), Adam is mentioned in the singular.
 - **The interpretive question:** Does this singularity in the moments of decision (sin and repentance) indicate that the aforementioned “pair” was an internal entity (the soul) that was subject to the influence of temptation, but the will, decision, ultimate responsibility and repentance were for Adam (the central conscious entity)?

"And He created from it its mate": connotations of closeness and derivation

- Reflecting on the Almighty's words: "He created you from one soul and created from it its mate" (An-Nisa: 1), and "And made from it its mate that he might find tranquility in her" (Al-A'raf: 189).
- **The point of the indication:** The word "from it" may carry the meaning of derivation and part. Just as the "soul" is an integral part of the human being, this "pair" that was created "from" the single soul (Adam) may symbolize this inseparable inner entity that is the "soul".
- **Living there:** ﴿That he may find tranquility in her﴾ - Is the first and deepest dwelling place for a person with himself and towards himself before he is with an external spouse?

The concept of "spouse" from "souls" in other verses

- Seeking guidance from the verse: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy" (Ar-Rum: 21).
- **The point of the indication:** The phrase "from yourselves" points to the depth of the connection and the shared nature. If the human partner (woman to man or vice versa) is "from yourselves," then what about the "self" itself, which is closer to us than any other partner? Could it be the first "partner" with whom we should find tranquility, love, and mercy before seeking them from outside?
- If Adam was the first model, was his "self" his first "spouse" in Paradise with whom he had to manage his relationship and protect him from the temptation of Satan?

The self as a partner in the first human experience

- If the "self" is this inner pair, then the story of Adam becomes a model of the eternal human conflict between consciousness (Adam) and the self (which may be inclined towards passion or influenced by obsessions).
- Paradise as a place of testing: It was not a test for Adam alone as an isolated individual, but for Adam and his "self" (his inner spouse) in the face of divine command and satanic temptation.

- The descent from Paradise: It was not just a descent of Adam's body, but a descent of the composite human entity (Adam and his soul) to the arena of earthly responsibility.

Challenges and importance of this interpretation

- Recognizing that this interpretation does not negate the apparent meaning (Eve), but rather adds a symbolic dimension.
- Its importance lies in a deeper understanding of individual responsibility, and that the struggle with Satan begins from within, through the "self," which is the closest "companion" and first "spouse" of man.
- How "repairing and purifying one's relationship with oneself" becomes the basis for repairing all other relationships, including the relationship with one's human spouse.

Conclusion: An invitation to reflect on this reading as an entry point to deeper understanding.

An invitation to reflect on this reading as an entry point to a deeper understanding of the nature of the human soul and its responsibility from the first moment of conscious existence, and that managing this "inner pair" is the key to success or failure in the journey of life.

4.22 The correct duality in the Quran: the soul and its mate as a symbol of the internal human struggle

In the world of Qur'anic interpretations, dualities emerge as a fundamental tool for understanding the cosmic and human balance established by the Creator. Among these dualities, such as night and day or sun and moon, the concept of "the soul and its mate" stands out as a profound duality that focuses on the inner dimension of humanity. This article explores a recent philosophical dialogue on Qur'anic dualities, based on a symbolic interpretation of the story of Adam, peace be upon him, where the "mate" is seen not merely as an external partner, but as an internal entity

representing the human soul as its first companion and closest adversary. We will delve into this perspective, comparing it with other dualities, to reveal how "the soul and its mate" constitutes the correct duality within the context of understanding existential conflict.

Cosmic dualities: symbols of divine balance

The Holy Quran begins by portraying dualities as signs that testify to the wisdom of the Creator. Night and day, as in the verse: "And We have made the night and the day two signs" (Al-Isra: 12), represent the cycle of struggle between darkness and light, rest and activity, reflecting a cosmic order that invites humankind to contemplate balance. The sun and moon, on the other hand, are symbols of illumination and reflection, as in the verse: "By the sun and its brightness, and the moon when it follows it" (Ash-Shams: 1-2), where the sun highlights the illuminating power and the moon the orderly, dependent force of time and life.

These cosmic dualities remain external, symbolizing harmony in creation, but they do not delve directly into the inner conflict of humankind. The duality between the soul and the spirit, however, is closer to the human dimension. The spirit, as in "And I breathed into him of My spirit" (Al-Hijr: 29), is the constant divine breath, the source of life and eternal consciousness, while the soul is the changing self, the locus of choice and responsibility, as in "And by the soul and He who fashioned it" (Ash-Shams: 7). This duality points to a struggle between the divine constant and the human change, but it does not focus on internal derivation as in the concept of "pair."

The self and its mate: the first internal duality

In a symbolic interpretation derived from the Quranic discourse on Adam, the "soul and its mate" emerge as a true duality embodying the inner structure of humankind. God Almighty says: {He created you from a single soul and created from it its mate} (An-Nisa: 1), and {And He made from it its mate that he might dwell in tranquility with her} (Al-A'raf: 189). Here, the word "from it" indicates that the "mate" is derived from the single soul, making it an inseparable, internal entity, not merely an external partner. In the story of Adam, the address comes in the dual form: "And We said, 'O Adam, dwell, you and your wife, in Paradise'" (Al-Baqarah: 35), but it turns to the singular in the decisive moments: "And Adam disobeyed his Lord and erred" (Ta-Ha: 121), and "Then Adam received from his Lord words, and He accepted his repentance" (Al-Baqarah: 37).

This shift suggests that the "spouse" is the inner self, which is influenced by satanic whispers, but the ultimate responsibility lies with the conscious being (Adam). The self here is the "first spouse," an inner companion that must be managed to achieve tranquility and affection, as in the verse: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy" (Ar-Rum: 21). The phrase "from yourselves" emphasizes the profound connection; the self is closer to us than any external spouse, and rectifying our relationship with it is the foundation of all balance.

In this interpretation, the story of Paradise becomes a model for human struggle: Paradise is a place of testing for Adam and his "self" (his inner self) in the face of divine command and temptation. The descent is not merely a physical fall, but a transition of the composite being to the arena of earthly responsibility, where humanity learns to purify itself in order to return to its pure origin.

Compared to other pairs: Why is "the soul and its spouse" the correct one?

In contrast, cosmic dualities like night and day remain external symbols of balance, while the soul and spirit focus on the distinction between the divine and the human without internal derivation. The "soul and its spouse," however, represents a complete internal duality, making the individual responsible for their own inner struggle. This interpretation does not negate the literal meaning (such as Eve as a human spouse), but rather adds a symbolic dimension that deepens the understanding of individual responsibility. Satan tempts through this "inner spouse," and repentance begins with its purification, as in the verse: "He has certainly succeeded who purifies it" (Ash-Shams 9).

This vision transcends the literal to the esoteric, drawing inspiration from Islamic mysticism where the soul is a "pair" that must be refined to achieve unity with God. In our age, where inner conflict is prevalent, this duality reminds us that inner reform is the key to outer peace.

The importance of interpretation in understanding human existence

This interpretation opens doors to a deeper understanding of human nature: the self is not an enemy, but a companion that needs inner affection and compassion before outer compassion. In the story of Adam, we see that the first test was internal, and success lies in managing this duality. This calls for reflection on the Quranic texts, where dualities are not merely descriptions, but an invitation to self-awareness and purification.

In conclusion, "the soul and its mate" is the correct duality because it transforms the Quran into a mirror of inner conflict, reminding us that the human journey begins with the self. This reflection returns us to the essence of the divine message: inner balance is the foundation of cosmic harmony. For those who wish to delve deeper, it

is recommended to read Sufi commentaries such as those of Ibn Arabi or al-Ghazali to explore the layers of esoteric meaning.

4.23 The shock of truth: the soul's resistance to its inner light.

Introduction: The fear of the light that reveals

In our journey toward a deeper understanding of ourselves and the realities that surround us, we often encounter an invisible wall of resistance. We may find ourselves, or see others around us, fleeing from new ideas or shocking information, even if it holds the seeds of our salvation and liberation. Why this fear of confronting what might shatter our inherited beliefs or shake our deeply held convictions? Why does the human psyche sometimes so fiercely resist the light that might expose its flaws or illusions? This article seeks to explore the roots of this resistance, drawing inspiration from personal and collective experiences in facing the "shock of truth."

The false comfort of the familiar: the prison of golden habit

The human psyche, and especially the brain, which is the factory of habits and the center of initial programming, as we discussed previously (in articles 21.1 and 21.2), naturally tends to seek security and stability in the familiar. The beliefs we receive in childhood, and the norms we grow up with, are formed in our neural cells and, over time, transform into something resembling "absolute truths." This inherited intellectual framework, even if fragile or built on shaky foundations, provides the psyche with a false sense of control and knowledge. Therefore, when a new reality emerges that threatens this framework, the psyche feels endangered, as if the ground is shaking beneath its feet. It sometimes prefers the familiar "prison of golden habit" to a freedom that may initially seem chaotic or frightening.

The "ego" and the dignity of illusion: Refusal to acknowledge submission to deception

It's not simply a matter of fearing the unknown; it extends to the pride of the "self" and what we might call the "ego." For a person to discover that they have lived for a long time clinging to a false idea, or that they have been the victim of a cognitive "deception" or a misguided cultural legacy, is something that strikes at their perceived dignity. It's a bitter feeling of being "deceived," and the psyche, by its very nature, recoils from this feeling. It finds itself resisting fiercely, not necessarily because the new truth is illogical, but because accepting it means admitting a past weakness or naiveté. This rejection can manifest in many ways: denial, ridicule, attacking the bearer of the truth, or even fortifying the self against any new information. It is a form of arrogance that obscures the light of insight, as God Almighty said about those who dispute God's signs without authority: "There is nothing in their hearts but arrogance which they will never attain" (Ghafir: 56).

The "torment" of cognitive change: the hardship of demolishing the old and building the new.

The process of abandoning deeply held beliefs and embracing new ones is not simply a matter of changing clothes. It is a profound process of cognitive and psychological "demolition" and reconstruction, a process that can be "painful" or "torturous," as some who have gone through it describe it. Imagine building a house brick by brick for years, only to discover that its foundation was weak and that you must demolish it to rebuild on a sound basis. This effort, this feeling of loss of what was built, is what causes the psyche to retreat. Changing the "big gears" of the heart—those deeply held intellectual and ideological habits—requires effort, patience, and constant confrontation, something the psyche may prefer to avoid, content to remain in its apparent "comfort zone."

Emotional attachment to illusion: shackles invisible to the eye

Not all resistance to the truth is based solely on intellectual reasons or personal pride. There are also deep emotional attachments that bind us to our ingrained beliefs. Our love for our parents and grandparents may make us cling to what we found them doing, even if it contradicts sound reason or scripture. Our fear of social isolation or rejection by the group we belong to may lead us to choose silence or

conformity over declaring new convictions. These "emotional shackles" can sometimes be stronger than any logical argument because they touch upon the basic human need for belonging and acceptance.

The self as an elusive "spouse" who fears the light: the internal struggle towards truth

If we consider the "self" as an inner "pair," as we have indicated in previous reflections (article 21.12 as a future example), then this "pair" may play a deceptive role in confronting the truth. It may whisper fear, embellish falsehood, and convince a person that the new light is merely an illusion, and that the familiar darkness is better and more enduring. This is the internal struggle that every seeker of truth faces, between the call of reason and the enlightened heart on one hand, and the resistance of the self, which fears that the light will expose its flaws or force it out of its comfort zone, on the other.

Conclusion: The courage to confront is the path to liberation.

The resistance of the soul to truth, in all its forms and motivations, is a significant challenge on the journey of self-awareness and spiritual purification. However, recognizing that this resistance is natural, that it is part of our human makeup, is the first step toward overcoming it. The courage to confront the "shock of truth," to endure the "agony" of cognitive change, and to sever emotional ties to illusions is the price we must pay to attain freedom of thought and spiritual clarity. For truth, though initially shocking, is the only thing that truly liberates us and leads us to a deeper understanding of ourselves and the purpose of our existence. In this courageous confrontation lies the essence of the spiritual purification that God has commanded us to undertake, which is the path to success in this life and the hereafter.

4.24 Illusions of Atonement: How the psyche builds false fortresses to escape responsibility?

Introduction: Finding an easy way out of the guilt of labyrinth

In the relentless pursuit of acceptance and peace of mind, especially when burdened by sins and transgressions, the psyche may resort to constructing complex defense mechanisms. Among these, the construction of "illusions of atonement" stands out—comforting, but often false, notions about how to erase sins or their consequences without genuine self-reflection or radical behavioral change. This article explores how the psyche weaves these illusory fortresses and how they become a refuge from the individual responsibility that is at the heart of divine obligation.

The mechanism of building a defensive illusion: when the psyche embellishes falsehood

The "self-inclined to evil," or even the "self-reproaching soul" that has not yet acquired the strength to confront its mistakes (as discussed in Article 21.8), may find it extremely difficult to acknowledge wrongdoing and bear its full consequences. Instead, it may consciously or unconsciously seek psychological "emergency exits." This is where the "heart" (or mind) comes in, which can be programmed with superficial or selective interpretations of religious texts or cultural traditions. Some aspects are magnified while others are downplayed, leading to the perception that simply performing certain rituals or clinging to specific symbols is enough to erase everything, without the need for profound inner reform. It is a process of "beautifying" falsehood or easy solutions until they appear as truth or the right path.

Examples of "sham atonements": masks that conceal the truth about shortcomings

These "illusory expiations" that the soul constructs take many forms, including those we referred to in our previous discussions:

- **Prayer as a "discharge ritual" rather than a "transformative connection":** When prayer, which is essentially a connection with God and a prohibition against immorality and wrongdoing, becomes merely a series of mechanical physical movements performed to release accumulated guilt, the worshipper emerges unchanged, without any real transformation in their

behavior or values. It becomes like someone who outwardly "washes" while remaining inwardly polluted, believing this "washing" is sufficient.

- **Attachment to material sacred things as a substitute for heartfelt piety:**The belief that visiting certain places, touching sacred stones, or circumambulating a building possesses an inherent, magical power to automatically erase major sins can encourage some to persist in injustice or corruption, as long as there is a future "trip" or "visit" that will reset the clock. This ignores the fact that true piety resides in the heart, and that sacred places and times should be a catalyst for change, not a substitute for it.
- **Relying on intercession or figures as fictitious intermediaries:**Seeking "intermediaries" or "intercessors" in ways that transcend the Quranic concept of intercession (which is by God's permission and for those He approves of), and transforming it into a kind of divine favoritism obtained through loyalty to a person or group, regardless of individual deeds, weakens the sense of direct accountability before God.

"The soul knows it is doing wrong": an echo of repressed instinct

Ironically, even when immersed in these illusions, a faint voice deep within—an echo of common sense or the remnants of a living heart—often whispers the truth: "The soul knows it is doing wrong." This inner awareness, though suppressed, is precisely what makes clinging to these illusions all the more compelling. For here, the illusion not only serves to evade responsibility but also to silence that troublesome inner voice that reminds one of their shortcomings.

Fear of losing the illusory "license": grasping at straws

Why do some people so fiercely defend these "illusory atonements" and reject any criticism of them? A large part of the answer lies in the fear of losing the implicit "license" they have granted themselves to continue certain behaviors. If these illusions crumble, there will no longer be an easy justification for negligence or shortcomings. They will be forced to confront the stark reality: that salvation

requires genuine effort, sincere repentance, and behavioral change, which may seem daunting to a soul accustomed to procrastination and seeking shortcuts.

Conclusion: From fortresses of illusion to the arena of true responsibility

Building "imaginary fortresses of atonement" is a trick of the soul to escape the weight of responsibility. But these fortresses, however impregnable they may seem, are in reality weaker than a spider's web. True salvation does not lie in hiding behind them, but in stepping into the arena of responsibility with courage. This begins with a sincere acknowledgment of shortcomings, followed by genuine repentance that leads to reform and change, and then by steadfastness in obeying God's commands, with trust in His mercy that encompasses all sincere repentant souls. God does not want empty rituals from us, but rather sound hearts and pure souls striving to please Him. When the soul grasps this truth, it is freed from its illusions and begins its true journey toward salvation.

4.25 When the soul shapes religion according to its whims: The impact of inherited distortions on our consciousness

Introduction: The Imprints of the Soul on the Wall of Religion

Divine religion, in its pure essence, is light, guidance, and mercy. However, its journey through human history and its transmission across generations has not been free from the interventions of the human psyche, with its whims, inclinations, and desires. These interventions, which may sometimes begin with good intentions or misunderstandings, accumulate over time to form "legacies" that may gradually drift away from the purity of the original source. This article seeks to explore how the psyche can shape religion according to its desires, how these inherited distortions affect our individual and collective consciousness, and how they sometimes hinder the path to true spiritual purification.

The human psyche and its innate tendency towards "comfortable religiosity"

The human soul, by its very nature as described in the Quran: {And by the soul and He who fashioned it and inspired it with its wickedness and its righteousness} (Ash-Shams: 7-8), possesses an inherent predisposition for both good and evil, for ascendancy and decline. When it comes to religion, the soul may sometimes be inclined to seek "comfortable" or "low-cost" forms of religiosity. This inclination may lead it to:

- **Prioritizing form over content:** Focusing on the rituals and outward appearances of religion, while neglecting its spiritual and moral essence and its behavioral requirements.
- **Searching for justifications:** Selecting or interpreting texts in a way that justifies wrong behaviors or prevailing social norms, even if they contradict the overall objectives of Islamic law.
- **Requesting illegal favors:** The tendency towards interpretations that reduce the extent of individual responsibility or offer "shortcuts" to survival without making the necessary effort in self-purification and striving against desires.

The Imprints of the "Soul" in Religious Heritage: Examples and Analyses

As we have indicated in our previous discussions, some influences that the human "psyche" may have left on our understanding and application of religion can be observed, some of which were inspired by other cultures or religions, and then "Islamized" or justified within the heritage:

- **Excessive ritualism and focus on quantity at the expense of quality (possible influences from Zoroastrianism or other sources):** Has the soul's desire for an "organized framework" and "specific duties" led to the transformation of some acts of worship, such as prayer, from a profound spiritual experience into merely performing routine movements and numbers? Has the soul felt formal reassurance through "completing the required number," even if the heart is oblivious and the understanding is superficial?
- **Distorting the concept of guardianship and justifying male dominance (possible influences from Jewish traditions or tribal customs):** How did the male "psyche," which may by nature be inclined towards dominance, manage

to distort the Qur'anic concept of "guardianship" from responsibility, care, protection, and financial support, to domination, control, and belittling of women? Did this psyche find in some narrations or interpretations something that supports this distorted understanding, ignoring the explicit Qur'anic texts that emphasize human equality and shared dignity?

- **Focus on the emotional aspect and excessive veneration of figures (potential influences from Christian heritage):** Did the "soul" seek emotional gratification through reciting the Qur'an with musical tones that might overshadow contemplation, or through excessive veneration of historical figures to the point of elevating them to a near-infallible status or taking their sayings as a legislative source that equals or sometimes surpasses the Qur'an? Was this a kind of escape from individual responsibility in understanding and applying religion, by placing the burden on "sacred symbols"?

"Laughing at oneself" collectively: The power of heritage and the tyranny of custom

When these distorted or self-serving concepts become entrenched in the collective consciousness and become part of the "sacred heritage," it becomes extremely difficult for the individual to criticize or challenge them. The "individual self" then finds itself confronting the "collective self," fearing accusations of heresy or deviation from the group. This fear of isolation or rejection leads many to prioritize safety and conform to the norm, even if they sense deep down that something is amiss. It's a vicious cycle where flawed heritage reinforces ingrained beliefs, and people defend this heritage because it provides them with a comfort zone or justifies their current reality.

The impact of these distortions on true "self-purification"

The most dangerous aspect of these inherited distortions is that they may hinder the true path of "self-purification," which is the ultimate goal of religion. For when the soul becomes preoccupied with:

- Formal rituals instead of reforming the heart and behavior.

- Justifying injustice or discrimination instead of achieving justice and benevolence.
 - Superficial emotional attachment instead of deep understanding and hard work.
- ...it then deviates from the true purposes of the divine message. The process of purification becomes directed towards secondary or even illusory goals, while the essence remains neglected.

Conclusion: Returning to the standard allows the soul to be liberated and consciousness to be renewed.

The path to liberating the soul and renewing our religious consciousness lies in a courageous return to the original and primary standard: the Book of God, the Holy Quran. By reflecting upon its verses, understanding its overarching objectives, and comparing all inherited traditions to it, we can distinguish the valuable from the worthless, and what is fundamental to the religion from the additions of human nature throughout the ages. This return requires effort, awareness, and the courage to deviate from the familiar when necessary, but it is the only way to purify our understanding of religion and enable the soul to walk the path of true spiritual refinement towards salvation and divine favor. It is a call for the soul to be an instrument for understanding and applying religion, not for religion to be an instrument for justifying the whims and desires of the soul.

4.26 "And your spouse is Paradise": Did Adam have another spouse besides Eve? An interpretive reading of the concept of "the soul" as an inner spouse

Introduction: Beyond the literal meaning of the text... the search for deeper meaning

When we read in the Holy Quran the story of our father Adam, peace be upon him, and God's command to him: "Dwell, you and your wife, in Paradise" (Al-Baqarah: 35), the immediate understanding that "his wife" refers to our mother Eve is the apparent and widely accepted interpretation passed down through generations, and it is supported by the context of the story and the beginning of human creation.

However, could this divine address carry deeper layers of meaning, not necessarily negating the apparent meaning, but adding a symbolic dimension related to the inner structure of the first human being and his eternal struggle? This article presents an interpretive reading that sees in “Adam’s wife” a possible reference to the human “soul,” as the first “spouse” accompanying humankind and sharing its initial existential experience.

Indications from the Qur'anic discourse: The language of the dual and the language of the singular in the story of Adam

What is striking in the Quranic context of the story of Adam is the shift in the form of address directed to him:

- **The dual discourse in the initial order and assignment:** The divine command to dwell in Paradise, eat of its fruits, and avoid the forbidden tree was addressed to Adam and his wife in the dual form: “And eat freely from it wherever you wish, but do not approach this tree, lest you become among the wrongdoers” (Al-Baqarah 2:35). Likewise, the satanic temptation that befell them both was also addressed: “So Satan caused them to slip from it” (Al-Baqarah 2:36), “Then Satan whispered to them” (Al-A'raf 7:20).
- **The single speech at the moment of decision and responsibility:** When the direct transgression is mentioned, we find the address directed to Adam alone: “And Adam disobeyed his Lord and erred” (Ta-Ha: 121). And when he receives words of repentance, Adam is also mentioned alone: “Then Adam received from his Lord words, and He accepted his repentance” (Al-Baqarah: 37), and likewise, “Then his Lord chose him and accepted his repentance and guided him” (Ta-Ha: 122).
- **The profound interpretive question:** This shift in the form of discourse opens the door to reflection: Was the “pair” mentioned at the beginning an internal entity, the “self” that forms an integral part of Adam, and which was a partner in receiving the command and in being exposed to the whisperings? And when the moment of making the decision and bearing responsibility came, did this responsibility fall primarily on “Adam” as a central conscious

entity, the one who possesses the ultimate will and who repents and turns back? If the “self” is this “pair,” then the sin is the result of an interaction between consciousness (Adam) and the self (which may be inclined to desire or respond to temptation), and repentance is a decision of consciousness followed by the submission of the self.

"And He created from it its mate": the soul as an integral part of the first being

The Qur'an tells us that God created us “from one soul and created from it its mate” (An-Nisa: 1), and in another verse: “It is He who created you from one soul and made from it its mate that he might dwell in tranquility with her” (Al-A'raf: 189).

- **The meaning of "from it":** The phrase "from it" carries the meaning of derivation, partiality, and integration. Just as the "soul" is an integral part of the human being, which cannot be separated from it, this "pair" that was created "from" the single soul (Adam) may symbolize this inseparable inner being.
- **The first dwelling place is the soul:** The purpose of creating this pair is “that he may find tranquility in her.” Before a person finds tranquility in an external human spouse, isn't the first and deepest tranquility a person finds in themselves, in harmony with themselves, and in understanding themselves? If the “self” is this first pair, then God's command to Adam to dwell with his “spouse” in Paradise may carry the meaning of managing this internal relationship and achieving harmony with it in the initial testing environment.

The concept of "a pair of souls": a closeness that transcends closeness

A noble verse comes to illuminate this concept more broadly: “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy” (Ar-Rum: 21).

- **"From yourselves":** This phrase points to the profound connection and similarity in nature and essence. If the human partner (woman to man or vice versa) is so close to "ourselves," what about the "self," which is closer to us than our jugular vein, and which is us in our essence? Could it be the first and

most intimate "partner," with whom we should find tranquility, affection, and compassion before seeking them from any external being?

- **Adam as a model:** If Adam was the first human archetype, was his "self" his first "wife" in Paradise, with whom he had to manage the relationship, protect her from the temptations of Satan, and guide her towards obedience to God?

The soul as a partner in the first human experience: an internal struggle in Paradise

If we adopt this symbolic interpretation, then the story of Adam in Paradise becomes a microcosm of the eternal human struggle between:

- **Consciousness and Will (Adam):** He who receives the divine command and has the ability to choose.
- **The soul (inner pair):** Which carries tendencies and desires, and may be affected by obsessions and temptations.

Paradise, in this context, was not merely a place of enjoyment, but a testing ground for this inner duality. And the descent from it was not simply a physical relocation, but a transfer of the complex human being (Adam and his own soul) to a broader and more intricate earthly arena of responsibility.

The importance of this interpretation and its challenges:

It is important to emphasize that this interpretation does not aim to negate the common, literal meaning that Adam's wife was Eve, as both meanings may be intended on different levels (literal and symbolic). Rather, it aims to:

- **Deepening the understanding of individual responsibility:** The struggle with Satan and the fight against desires begins from within, through managing the "self," which is the closest "companion" and first "spouse" of man.
- **Highlighting the importance of self-purification:** If the "self" is this permanent partner, then "repairing the relationship with it" and "purifying it" becomes the basis for reforming all aspects of life, and for achieving success in the mission of succession.

The challenge lies in not slipping into interpretations that are far from the

spirit and intentions of the text, and in maintaining a balance between the apparent meaning and the possible symbolic meanings.

Conclusion: Managing your "inner spouse" is key to the journey

Reading Adam's "inner self" as a symbol of the "soul" offers a rich perspective for a deeper understanding of human nature and responsibility from the very first moment of conscious existence. It is an invitation to reflect on this "inner self" that accompanies us every moment, and upon whose proper management and purification our happiness in this life and our salvation in the hereafter depend. Managing this "inner self" is the key to our journey toward God, and it is the essence of the challenge we face as accountable human beings.

4.27 The Self and the Evil Companion: Managing Internal Conflict Towards Righteousness

Introduction: The Comrade and the Destination Challenge

In humanity's journey on this earth, we are not only left to struggle alone with our inner desires, but we are also given a constant companion, a "companion" with its own influence. This companion, as the Prophet Muhammad (peace and blessings be upon him) informed us, is from among the jinn, and its primary mission is to try to tempt humanity and lead it astray from the path of righteousness. Understanding the nature of this companion, how it affects the human soul, and the mechanisms for managing this internal conflict is crucial for anyone striving for righteousness and self-purification.

Verses containing the word "companion"

- Until, when he comes to Us, he will say, "Oh, I wish there were between me and you the distance of the two easts! What an evil companion!" ([38 Az-Zukhruf](#))

- Those who spend their wealth to be seen by people and do not believe in Allah or in the Last Day - and whoever has Satan as an associate - what an evil companion he is! [\(38 Women\)](#)
- One of them said, "I had a companion..." [﴿51 As-Saffat﴾](#)
- And We assigned to them companions who made attractive to them what was before them and what was behind them, and the word has come true upon them, as it did upon nations which had passed on before them of jinn and mankind. Indeed, they were losers. [﴿25 Fussilat﴾](#)
- And whoever turns away from the remembrance of the Most Merciful, We appoint for him a devil, and he is his companion. [\(36 Az-Zukhruf\)](#)
- **And his companion said, "This is what I have prepared."** [﴿23 AH﴾](#)
- His companion will say, "Our Lord, I did not cause him to transgress, but he was [himself] in extreme error." [﴿27 AH﴾](#)

The truth about the jinn companion: a demon assigned to lead people astray.

It is established in Islamic law that every person has a companion from among the jinn. The Messenger of Allah (peace and blessings be upon him) said: "There is no one among you but has been assigned a companion from among the jinn" (reported by Muslim). This companion is not merely a concept or illusion, but a real being who strives to "lead him astray from the straight path." He is part of the trial that Allah has ordained for His servants, to test the sincerity of their faith and the strength of their resolve.

- **The companion and the "evil-commanding soul":** This companion often works in harmony with the "self-inclined to evil" (as explained in article 21.8). It embellishes desires for it, instills doubts, and encourages rebellion and disobedience. The "self" by its very nature may incline towards ease and following its whims, and the "companion" comes to reinforce this inclination and divert it from remembering God and doing good.
- **The verses of the Quran bear witness:** Numerous verses refer to this "companion" who is a partner in misguidance and loss. For example, God Almighty says: "And whoever turns away from the remembrance of the Most

Merciful - We appoint for him a devil, and he is to him a companion" (Az-Zukhruf 36), and He also says: "His companion will say, 'Our Lord, I did not cause him to transgress, but he was [himself] in extreme error'" (Qaf 27). These verses emphasize that turning away from God's guidance opens the door wide to the influence of this companion.

Conflict management: Can the jinn be "Islamized" or tamed?

One of the most thought-provoking points in the hadith about the companion (of Satan) is the Prophet's statement, peace and blessings be upon him, about his companion: "Except that God helped me against him, and he submitted. So he only commands me to do good." Scholars have differed on the meaning of "submitted," whether it refers to entering Islam out of faith (which some have dismissed because Satan's nature is rebellion), or to complete submission and obedience, such that he no longer has a negative influence on the Prophet, peace and blessings be upon him.

- **Submission and obedience as a result of striving and purification:** Regardless of the precise interpretation, this particular case of the Prophet, may God bless him and grant him peace, indicates the possibility of largely "neutralizing" or "taming" the danger of the jinn companion through the strength of faith, seeking help from God, and striving against one's own desires.
- **The role of "self-purification":** Here, the role of "self-purification" (detailed in Article 21.7) emerges as a fundamental tool in this struggle. The more a person ascends in the stages of self-purification, cleansing their heart of the diseases of doubt and hypocrisy, and programming their inner self for goodness and positive thinking, the weaker the influence of this evil companion becomes. The "tranquil soul" (21.8) is more capable of resisting the whispers of the evil companion, and may even reach a stage where this companion becomes "submissive" due to its inability to tempt it.
- **It's not complete control, but continuous defense:** It is important to understand that this is not about completely "controlling" the jinn so that it transforms into an angel, but rather about continuous "defense" and

constant struggle. The Muslim is required to defend against this devil, and this is something within his power, by God's permission.

Strategies for managing conflict with a bad influence:

Based on the guidance of the Prophet, may God bless him and grant him peace, and the legal guidelines, several strategies can be derived for managing this internal conflict:

1. **Seeking help from God and turning to Him (seeking refuge):** This is the first and strongest weapon: acknowledging weakness in the face of this hidden enemy and seeking help from God, the Almighty, the All-Powerful. {And if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the All-Hearing, the All-Knowing.} (Fussilat: 36)
2. **Strengthening one's connection with God (remembrance of God, prayer, reading the Quran):** The stronger the connection between the soul and its Creator, the more fortified it becomes against the whispers of the devil. Remembrance of God repels Satan, prayer prevents immorality and wrongdoing, and the Quran is light and guidance.
3. **Striving against one's desires and restraining them:** The "companion" exploits the weaknesses of the "self" and its inclination towards desires. Striving against these inclinations and reprogramming the "heart" towards good habits thwarts the companion's influence.
4. **Awareness of the devil's (the companion) entrances:** Knowing the entry points through which the jinn infiltrates the "self" (anger, lust, pride, despair, haste) helps to close these gaps.
5. **Good company and a faith-based environment:** The soul is influenced by those around it. Good companionship helps in doing good and reminds one of God, while bad companionship may be an aid to the devil against a person.
6. **Do not despair of God's mercy when you fall into error:** The "companion spirit" seeks to instill despair in a person after sinning, preventing them from repenting. The strength of the "believing soul" lies in its ability to rise after

falling, to repent sincerely, and not to succumb to the companion spirit's attempts to discourage it.

Conclusion: Towards inner integrity that reflects outer integrity

The presence of an evil companion is part of God's wisdom in testing His servants, and it serves as a constant incentive for the believing soul to be vigilant, strive, and purify itself. Managing this internal struggle is not easy, but it is possible by seeking God's help and cultivating faith and good conduct. The goal is not to completely eliminate this companion in this life, but rather to elevate the soul to a level of righteousness and strength where its influence becomes weak or nonexistent, and the inclination towards good always prevails in the believer's heart. Achieving this inner righteousness in the face of the evil companion is a prerequisite for righteousness in outward conduct, and it is the path to attaining God's pleasure and Paradise.

4.28 The soul between divine inspiration and the whispers of Satan: Understanding the mechanisms of internal and external influence

Introduction: The arena of perpetual conflict within the human being

The human soul, this wondrous entity honored and favored by God, is not an isolated island, but rather an arena of perpetual struggle, pulled in opposing directions by the forces of good and evil, and receiving signals and influences from multiple sources. On one hand, there is the divine revelation and guidance of the Most Merciful, which comes through His messengers and scriptures, inspiring receptive hearts. On the other hand, there is the whisperings of Satan, whether from the hidden jinn or the visible devils among humankind, in addition to the ever-present companion who seeks to tempt. This article seeks to understand the mechanisms of this dual influence, both internal and external, and how the soul,

with its various components, receives these influences and how it interacts with them, ascending towards righteousness or descending towards temptation.

Sources of influence on the "psyche": The intertwined threads of good and evil

The main sources of influence on the "psyche" can be categorized as follows:

1. Divine revelation and divine guidance:

- **The Holy Quran and the authentic Sunnah of the Prophet:**The primary source of truth and light, which charts for the "soul" the path to success and salvation.
- **Divine inspiration and sound instinct:**“And by the soul and He who fashioned it, and inspired it with its wickedness and its righteousness” (Ash-Shams: 7-8). The sound “soul” carries within it an innate inclination towards good, and God may inspire it directly towards the truth.
- **Enlightened mind and insightful heart:**The “heart” (as in 21.1) when it is healthy, and the “mind” when it is nourished with correct knowledge, become powerful instruments for distinguishing right from wrong.

2. The whispers of Satan and the influences of evil:

- **The companion from among the jinn:**This constant companion assigned to every human being (as in 21.X - the article on the double), his primary task is to tempt people to sin and embellish transgression.
- **The whispering devil (from the jinn):**Those negative and discouraging thoughts that are instilled in people's hearts
- **Human devils:**They are the people who rebelled against the truth and became advocates of falsehood and corruption. They operate through:
 - **Spreading destructive ideas and doubts:**To make people doubt their religion and values.
 - **Adorning desires and temptations:**To keep the "self" away from the path of righteousness.

- **Social and cultural pressures:** To impose customs and traditions that contradict God's guidance.
- Exploiting media and technology: to spread their poison on a wide scale.
- **Desire and the soul that incites evil:** The internal tendencies in the "self" that are inclined towards evil and lusts, and which may easily respond to the external whispers of Satan.

The mechanisms by which the "psyche" receives and interacts with these influences:

The "self" with its various components (the heart, the mind) is not merely a passive recipient, but rather an interactive entity that is affected and influences:

- The "heart" (brain) as a gateway to information and beliefs:
 - **Receiving obsessions as thoughts:** The "heart" is what receives incoming thoughts, whether they are from positive internal inspiration or negative external whispers.
 - **Programming and Habits:** If the "heart" gives in to certain obsessions and they are repeated, they may turn into "thought habits" or "programmed beliefs" (the big gears we discussed), which are difficult to change later.
 - **Information filtering:** A heart pre-programmed for good (through purification and learning) may filter and reject intrusive thoughts. However, a heedless heart, or one pre-programmed for evil, may readily accept them.
- The heart as the center of faith, insight, and will:
 - **The heart was affected by revelation or whispers:** The heart is the seat of faith or disbelief, tranquility or anxiety. Divine revelation brings peace and enlightenment to the heart, while satanic whispers trouble and darken it.
 - **Insight into distinguishing truth from falsehood:** A sound heart possesses an insight that enables it to detect the falsehood of obsessions and distinguish them from divine inspirations.

- **The will to make a decision:**The heart is the center of true will (the face and the purpose). Based on what settles in it of faith or doubt, and what it receives from the inner self, the heart makes the decision to respond to the revelation of the Most Merciful or to submit to the whispers of Satan.
- "The self" as a vessel for manifestation and behavior:
 - **Behavior as a result of internal interaction:**The outward behavior of the "self" (its actions and words) is ultimately the result of this struggle and interaction between the revelation of the Most Merciful and the whisperings of Satan within the "heart" and "soul".
 - **Ascent or decline:**If the soul responds to the divine revelation and purifies itself, it ascends to the level of the "tranquil soul." But if it succumbs to the whispers of Satan and follows its desires, it descends to the level of the "soul that incites to evil."

Strategies of the believing "self" in this conflict:

The "self" that seeks righteousness and salvation must have conscious strategies to confront this dual challenge:

1. **Strengthening the connection with the source of revelation:**By reflecting on the Qur'an, acting in accordance with the Sunnah, and maintaining acts of worship with humility and presence.
2. **Developing inner vision:**By reflecting on God's cosmic and legal signs, and by striving towards beneficial knowledge.
3. **Fortifying the heart:**By feeding him positive thoughts, training him in good habits, and ignoring negative obsessions.
4. **Constantly seeking refuge in God:**From the whispers of devils (jinn and humans) and from the evil of the companion.
5. **Striving against one's desires and the evil-commanding self:**It is the gateway through which the devil enters.
6. **Awareness of the plots of human and jinn devils:**He exposed their methods of seduction and deception.

7. **Good company and a faith-based environment:** Which helps one to remain steadfast and reminds one of the truth.

Conclusion: The responsibility of choice in the battle for existence

The human soul stands at the heart of a continuous existential battle between the call of truth and the call of falsehood. God has endowed it with the faculties of understanding, perception, and choice (the heart and the mind), and revealed His divine message to be its light and guidance. Conversely, there are forces of evil, both internal and external, that strive to lead it astray. The soul bears the responsibility of making a conscious choice between these two calls. It can either respond to the divine revelation, thus attaining purity, success, and happiness, or it can succumb to the whispers of Satan, thus suffering, loss, and destruction. Understanding the mechanisms of this dual influence is the first step toward making the right decision and successfully navigating this crucial battle.

4.29 The soul in the face of the whispering devil: Quranic strategies for fortifying the heart and mind

Introduction: The hidden enemy that lurks in the hearts

In the soul's journey toward spiritual purity and connection with God, a hidden, cunning enemy lurks, constantly seeking to sow doubt, embellish falsehood, and incite fear. This is the "whispering devil," the one described in the Quran as "whispering into the hearts of mankind, from among the jinn and mankind" (An-Nas 114:5-6). These whispers, whether originating from jinn or human devils, target the "hearts"—the centers of perception, feeling, and decision-making within people—the "heart" and the "intellect." So how does the soul confront this constant challenge? What Quranic and Prophetic strategies can help it fortify its heart and intellect against these subtle attacks?

The nature of the whispering devil: whispers of evil hidden in the depths of perception

"Whispering" refers to the subtle and repeated intrusion of evil or discouraging thoughts. "The whisperer" is he who disappears and withdraws when God is remembered, then returns to whisper when one is heedless. This dual nature points to:

- **Persistence in trying:**The devil (of both types) never gives up trying to seduce or confuse the "self".
- **His weakness in the face of male power:**The power of "obsessive thoughts" lies in the heedlessness of the "self" and the distance of the "heart" from the remembrance of God.
- **Targeting decision-making centers:**"He whispers into the hearts of people," meaning that he is not content with influencing the outward senses, but seeks to penetrate the "heart" (the primary processing center for information and habits) and the "spirit" (the center of insight, faith, and will) – as we explained in (Article 21.1).

The effects of obsessive thoughts on the "psyche" and its components:

If the "self" gives in to these obsessive thoughts and does not resist them, it may lead to:

- **Confusion of the heart:**By instilling negative thoughts, embellishing bad habits, and raising doubts about matters of faith, the heart may "forget" the remembrance of its Lord, as in the verse: "So Satan made him forget the remembrance of his Lord" (Yusuf 42).
- **Weakening the heart:**By instilling fear of other than God: "That is only Satan who frightens his allies" (Al Imran: 175), and stirring up anxiety and despair, and embellishing false promises: "He promises them and gives them false hopes. But Satan does not promise them except delusion" (An-Nisa: 120).
- **The deviation of the "self" from the path of purification:**Instead of striving for goodness and peace of mind, the "self" may find itself captive to anxiety, driven by desires, or hesitant to do good.

Quranic and Prophetic strategies for fortifying the "heart" and "mind":

The Quran and Sunnah offer us a comprehensive approach to confronting "the whispering devil" and fortifying the "self" with its various components:

1. Seeking refuge in God: the first shield and impregnable fortress.
 - **Direct divine command:** And say, "My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You, my Lord, lest they come near me." (Al-Mu'minun 97-98). Seeking refuge is a declaration of turning to the Absolute Power, and an acknowledgment by the soul of its need for divine protection.
 - **Its effect on the heart:** Sincere supplication fills the heart with trust in God and drives away the fear of Satan.
2. Constant remembrance: the weapon that silences Satan.
 - **The light that dispels darkness:** Remembrance of God in all its forms (glorification, praise, magnification, seeking forgiveness, recitation of the Qur'an) is a light that illuminates the "heart" and the "mind", and Satan "shrives back" and hides in front of this light.
 - **Fortifying oneself with the prescribed supplications:** Morning and evening remembrances, remembrances for entering and leaving the house, and others, are like fortresses that protect the "self" from the evils of devils and their whispers throughout the day.
3. The humble prayer: an ascension of the "soul" and a prohibition against immorality.
 - **A direct connection with God:** Prayer is the pillar of religion and the strongest connection between a servant and his Lord. The soul that maintains its prayers with humility and presence of heart is furthest from the influence of whispers.
 - **Its practical impact:** "Indeed, prayer prohibits immorality and wrongdoing" (Al-Ankabut: 45). Immorality and wrongdoing often begin with satanic whispers.
4. Reflecting on the Quran: Nourishment for the "heart" and light for "insight":

- **A cure for what is in the hearts:**The Quran is a cure for diseases of the heart, including obsessive thoughts and doubt. Reflecting on its verses deepens faith and strengthens certainty.
 - **Distinguishing right from wrong:**The light of the Qur'an reveals to the "self" the falsehood of Satan's whispers and false promises.
5. Ignore the intrusive thoughts and don't give in to them:
- **Cut the cord of negative thoughts:**One of the guidelines from scholars for dealing with obsessive thoughts, especially compulsive ones, is to avoid engaging with them or dwelling on them, but rather to interrupt them with remembrance of God or by occupying oneself with a beneficial activity. This prevents the heart from becoming programmed to them.
 - **Focus on positive and constructive ideas:**Directing the "heart" towards what is beneficial and useful, and filling the "mind" (heart) with goodness.
6. Good company and a faith-based environment:
- **Giving advice and reminding:**The soul is influenced by those around it. Good companionship reminds one of God and helps one resist temptations, while a corrupt environment may be a breeding ground for devils and their temptations.
7. Seeking Islamic knowledge: a weapon against ignorance and doubts.
- **The light that dispels darkness:**Many doubts arise from ignorance or misunderstanding of religion. Seeking correct Islamic knowledge protects the heart and mind from the doubts that Satan may cast.
8. Supplication and prayer to God:
- **The believer's weapon:**Praying that God protects the "soul" from the evil of whispers, and that He strengthens the "heart" in faith, is one of the strongest weapons.

Conclusion: Constant vigilance and continuous fortification are the path to survival.

Confronting the whisperings of Satan is a continuous battle that never ceases as long as a person lives. The believing soul understands the nature of this enemy and arms

itself with Quranic and Prophetic strategies to fortify its heart and soul. This requires constant vigilance, continuous striving, and uninterrupted protection through remembrance of God, supplication, and righteous deeds. Whoever sincerely seeks God's help and takes these measures, God will surely protect and preserve him, rendering Satan's plots weak before him. {Indeed, the plot of Satan has ever been weak.} (An-Nisa: 76)

4.30 The dual self: the integration of the self in the mission of stewardship

Introduction: The first and closest partner in life's journey

In our relentless pursuit of building successful relationships and achieving meaningful accomplishments in this life, we often focus on external partners: spouses in family life, colleagues at work, and friends in society. But have we ever considered the first and closest partner, the one who accompanies us with every breath and every step, and upon whose relationship the quality of all our other partnerships depends? It is the human "self," this inner entity that we can view as a "spouse" or functional partner. The relationship with it requires understanding, management, and harmony, just as any other partnership does, in order to achieve its noble goals, foremost among them fulfilling the mission of "succession" with which humanity has been entrusted.

"The psyche" as a "functional pair": Beyond biological significance

As we discussed in previous reflections, the concept of "spouse" in the clear language of the Quran transcends mere biological union to encompass the meaning of "functional partnership" and union to achieve a purpose and goal. If the Prophet's wives (peace be upon him) were his partners in a prophetic and social mission, and if Adam's first spouse in Paradise might symbolize the "self" that shared his experience of trial, then this invites us to consider the "self" within us as our first functional "spouse."

- **Permanent partnership and shared destiny:** The "soul" is the only entity that is linked to us from birth until death, and its influence extends beyond that.

Our destiny is linked to its destiny, and our happiness and misery depend on its state.

- **Functional integration within the human entity:**The "self," with its inclinations and emotions, interacts with the "mind" (brain) with its cognitive and storage capacities, and with the "heart" with its awareness, insight, and will. This interaction is an internal, functional partnership; its success depends on the harmony of these components and their direction toward a single goal.

Conditions for a successful partnership with one's "spouse": Recommendation and leadership

For this "inner partnership" with the "spouse self" to be fruitful and successful, two essential conditions must be met:

1. Self-purification:
 - **Purification from impurities:**Just as partners in any relationship are keen to remove what disturbs their relationship, a person must strive to purify "himself" from the impurities of polytheism, pride, envy, stinginess, following desires, and everything that would make him a bad "spouse" or an obstructive partner (as we explained in the article on purification 21.7).
 - **Developing it through virtues:**Conversely, the "self" must be nurtured with faith, piety, sincerity, patience, gratitude, and benevolence, in order to become a good "spouse" that helps and leads to good.
 - **Reaching "the tranquil soul":**The ultimate goal is to elevate the soul from the level of the "inciting evil" or "reproaching" soul to the "tranquil soul" (21.8), which finds its peace in the remembrance of God and is content and pleasing to Him. This soul is the best "partner" a person can have.
2. Leading and directing the "self" (the role of awareness and will):
 - **Not blind obedience:**Partnership does not mean blindly following one's "self" and its desires. Rather, it requires wise "leadership" from

"consciousness," represented by an enlightened "heart" and an educated "mind".

- **"Restraining oneself from desires":** This leadership is manifested in the ability to "restrain oneself from desires" (21.2 and 21.7), and to direct one's energies towards what is beneficial and constructive.
- **Controlling the "gears":** Managing the "heart" (brain) by changing the "gears" or negative programming and replacing them with positive ones is an essential part of this leadership.

The impact of harmony with one's "spouse self" on external partnerships and the mission of succession:

Achieving this inner harmony and accord with the "spouse self" has direct and profound effects on all aspects of human life:

- Success of external partnerships (marital, social, professional):
 - A person who lives in peace and harmony with themselves is better equipped to build healthy and balanced relationships with others. For one cannot give what one does not possess. How can someone who cannot achieve tranquility, affection, and compassion with themselves achieve it with a human partner?
 - A "peaceful soul" is reflected in the behavior of its owner in terms of positivity, balance, and wisdom in dealing with others, making him a desirable and trustworthy partner.
- The ability to fulfill the role of "succession" on Earth:
 - The task of "succession" requires a strong, balanced individual, capable of bearing responsibility and making sound decisions. This can only be achieved if the "self" is purified and the inner leadership is conscious and wise.
 - A person who succeeds in "guiding himself" towards good is more capable of "guiding" his surroundings or contributing to their improvement. For improvement begins from within.

- The “self” that has overcome its selfishness and desires is more willing to give, contribute, and sacrifice for the common good, which are fundamental values in achieving righteous succession.

Conclusion: Invest in your first partner... and your whole life will fall into place.

The concept of the "self-partner" invites us to reconsider our priorities. Before seeking success in our external relationships or material achievements, we must invest in our relationship with our "first and foremost inner partner." Purifying and guiding the self towards harmony and alignment with God's commands and prohibitions is not merely a spiritual virtue, but a fundamental condition for achieving any true and lasting success in this life, and for fulfilling the great trust bestowed upon humanity: the trust of stewardship. Whoever rectifies their relationship with their own self, God will rectify their relationships with others and open for them the doors of goodness and prosperity in this world and the hereafter.

Yes, absolutely. These new texts represent a tremendous enrichment and exceptional deepening of the previous article. They shift the discussion from the level of "anatomizing the human being" to the level of "the dynamics of this being's functioning." You have now added the mechanism of "choice and responsibility," the reality of "death and passing away," and the details of the "soul's" journey through other realms, culminating in the path of "purification" and the degrees of the "soul."

4.31 A throne in the soul, and a throne in the head: A journey into the depths of the Quranic self

"And in yourselves. Then will you not see?" (Adh-Dhariyat: 21)

In a world striving to reduce humanity to mere numbers, data, and inanimate matter, the Holy Quran comes to restore our lost insight, inviting us on an unparalleled journey of discovery—a journey into the depths of the self. Inspired by contemporary reflections on God's verses, it has revealed two revolutionary concepts that completely transform our view of ourselves: the concept of "emotions

as the essential throne" and the concept of "the brain as the executive throne." This article is an attempt to weave these two threads into a unified whole to understand the "Quranic human being."

The first throne: The essential throne – the kingdom of feeling

Our starting point was the astonishing argument presented by Amin Sabri, who sees emotions not as mere fleeting psychological states, but as an integrated "system," the deepest point of our existence. This system is not something ordinary, but rather is linked to the divine "throne" system.

- **He felt and he climbed:** The key lies in the amazing linguistic harmony between the letters of the verb (شَعَرَ) and the noun (عَرْشٌ). This is not a coincidence in a book whose verses are perfected, but rather an indication that our sensory apparatus is like a miniature version, or a flash of the Throne, placed within us so that we can "feel" what is beyond the limits of logic and matter, that is, to feel the Creator, Glory be to Him.
- **Sacred duty:** If the mind asks "how?", then the emotional system answers "why?". It is the center of feelings of love, awe, tranquility, and connection with the unseen. Without it, we become mere calculators, devoid of meaning or purpose.
- **Protection system:** This precious throne must not be left unprotected. We have been given the "intellectual apparatus" as our first line of defense, which filters external events and prevents them from defiling the purity of our feelings. But the greatest protection is following... "**Sharia**" Which is in harmony with the system "**The Throne**" The cosmic, ensures the safety and stability of our inner throne (feeling).

The second throne: the executive throne – the human brain

Our conversation then moved to another level of contemplation, where "the throne of your Lord" is not a distant entity, but rather closer to us than our jugular vein: it is the human brain. This throne is the executive center that governs the kingdom of the body in the physical world.

- **The Eight Campaigns for the Throne:**The verse, "And eight will bear the Throne of your Lord above them on that Day," finds a striking manifestation in the functions of the brain. The right and left hemispheres together carry out eight primary tasks that are fundamental to our perception and existence in the world (logic, language, numbers, and analysis in the left hemisphere; rhythm, imagination, colors, and spatial awareness in the right hemisphere). These are the "bearers of the Throne" who carry out the King's commands.
- **The throne of inspiration and the throne of logic:**The right hemisphere is the seat of inspiration, intuition, and holistic vision; it is the gateway to connecting with the immaterial world. The left hemisphere, on the other hand, is the seat of logic, analysis, and reasoning; it is the tool we use to interact with the material world of cause and effect.

The ultimate point of manifestation: How do the two thrones harmonize?

Herein lies the magnificence of creation and the miracle of formation. These two thrones are not two separate entities in conflict (as in the duality of "the conflict of heart and mind"), but rather they are one integrated system working in exquisite divine harmony:

1. **Feeling is king:**It starts with**The essential throne (the emotional apparatus)**The desire for love, the longing for tranquility, the fear of God... all are royal commands issued from this profound throne.
2. **The limbic system is the translator:**The "limbic system" in the brain (the chemical brain) translates these abstract emotional commands into a language the body understands: the language of hormones and neurotransmitters.
3. **The bearers of the throne are the executors:**The cerebral cortex (the intellectual organ) receives these signals. This is where its role begins."**The Throne Campaign**"(The two hemispheres). The right hemisphere visualizes the goal (a mental image of success or tranquility), and the left hemisphere lays out the logical plan and practical steps to achieve it.

Right-hand people They are those who live in perfect harmony between their essential and executive roles, drawing inspiration from their feelings and executing it with wisdom and logic. **People of the North** They are the ones who separated themselves from their essential throne, and their executive throne (especially its material left lobe) became the master and commander, so they lost the meaning and lived in misery despite their material success.

My personal opinion and analysis: Towards a complete human being

What is astonishing about this approach is not only its scientific and linguistic depth, but also its ability to resolve the greatest dilemma facing human thought: the separation between spirit and body, between heart and mind. This Quranic perspective does not see conflict, but rather...**Developmentally, hierarchically.**

- **From fragmentation to integration:** Instead of seeing ourselves as a battleground between our desires and our intellect, we can now see ourselves as a unified kingdom, with a king (feelings), an executive throne (the brain), and soldiers (the senses and organs). Our task is not to suppress one for the sake of the other, but to achieve harmony and balance among all the components of this kingdom.
- **Unparalleled empowerment:** This understanding gives us tremendous power. When we feel anxious or sad, we are no longer victims of unknown emotions, but rather we understand that the "king" on our essential throne is sending a distress signal. Our task is to use our executive throne (the brain) to understand the message and devise a plan of action to restore peace, with the help of the greatest resources. **Tranquility** Which descends from the Lord of the Mighty Throne.
- **The Quran as a User Manual:** Ultimately, the Holy Quran becomes not just a book to be read for blessings, but a **User Guide** This miraculous entity called man teaches us how to preserve our emotional throne through divine law, how to use our intellectual throne with wisdom, and how to seek help from the Creator of all thrones.

It is an open invitation to rediscover ourselves, not just as biological beings, but as amazing divine realms, in each of which God has placed a throne befitting Him. **"We have certainly created man in the best of forms."**

4.32 The map of the soul and its thrones: Man's journey from responsibility to destiny

"And by the soul and He who fashioned it, and inspired it with its wickedness and its righteousness, indeed he has succeeded who purifies it, and indeed he has failed who corrupts it." (Ash-Shams: 7-10)

In a world that seeks to reduce humanity to inanimate matter, the Holy Quran comes to restore our lost insight, inviting us on an unparalleled journey of discovery—a journey into the depths of the self. This article is an attempt to weave the threads of Quranic knowledge into a cohesive whole, offering a comprehensive map of the human soul, tracing its journey from the moment of creation, through the dynamics of choice and responsibility in this life, to the reality of death and eternal destiny.

Part One: Anatomy of the Internal Entity – Kingdoms and Thrones

To understand the journey of the soul, it is first necessary to understand the components of the inner realm in which it lives and interacts:

- **the spirit:** It is a "command" from God, the secret of life, and the source code that descends from the "world of command." It is the divine law and revelation according to which all other components will operate.
- **The heart (executive throne - brain):** It is the "on switch" and the primary processor of sensory information. It is the throne of habits, operating on the principle of "gears" where repeated actions become automatic behavior. Its "forehead" is the center of quick judgments. The bearers of this throne are the eight brain functions that manage the entity in the physical world.

- **The heart (the essential throne - the center of consciousness):** It is a higher level of consciousness. It is the laboratory that "turns over" ideas and meanings, adds the dimension of faith and the unseen, and derives "wisdom" and "insight". It is the center of true will (intention), and is directly connected to the cosmic divine throne system, and from it true "feelings" emanate.
- **Chest:** It is not the rib cage, but rather the "source" of ideas and convictions that come to the forefront, forming the intellectual face of man.
- **self:** It is the entity of manifested consciousness, and the "screen" that displays the product of the work of all the inner realms. It is the place of commission, the place of human experience, and the interface through which man is addressed.

Part Two: The Dynamics of Choice – Who is in Control?

The process of human selection is not a momentary decision, but rather the product of an integrated journey within this kingdom:

1. **The journey begins in the heart:** It receives initial information and is influenced by programmed habits.
2. **The heart intervenes:** He performs deep treatment, using insight, will, and a faith-based and moral orientation.
3. **The result is evident in the soul:** The psyche is affected by this interaction and chooses its final behavior, which will be recorded for or against it.

Located Responsibility As a whole, every human being is responsible for nourishing their heart with what is beneficial, purifying it with faith, and striving against their own desires and guiding them towards good. Established habits are not an excuse, nor are fluctuating emotions a justification; both can be controlled through awareness and willpower.

Part Three: The Decisive Moment – The Death of the Soul or Its Passing?

When the journey of this world ends, a moment of awe and questions arrives. The Quran offers us a profound understanding:

- **The taste of death, not the annihilation of the soul:** Every soul will taste death. "Death," in its linguistic origin, means "**Connection interruption**" The soul does not perish, but rather "taste" the experience of its separation from the earthly body.
- **Death, not non-existence:** "God takes the souls at the time of their death." After the experience of "death" (the cessation of life), God "takes" them, meaning He takes them to Himself complete and whole, with nothing missing. This confirms that the soul is an enduring entity, passing into direct divine care.
- **Sleep is like a minor death:** The Quran explains that sleep is a temporary "death," a partial disconnection, from which we return to life, making it a daily rehearsal for the great experience of death.

Part Four: The Journey After Interruption – The Intermediate Realm and the Resurrection

- **In the realm of the intermediate state:** The deceased soul does not enter a state of dormancy, but rather a world of consciousness and awareness. It is the world of "the other life" in which the veil is lifted, souls gather, and the initial questioning and initial reward (initial bliss or torment) begins.
- **doomsday:** It is the Day of Judgment. The soul is reunited with an eternal body and gathered for reckoning. Its record of deeds is presented to it, and scales are set up to weigh every atom's weight, with the limbs and the earth bearing witness. On this day, the soul stands to face its inevitable fate according to God's absolute justice.

Part Five: Eternal Destiny and the Path to Salvation

After the reckoning, the soul heads towards its eternal destiny:

- **Paradise:**For the believing and tranquil soul, where there is complete sensory and spiritual bliss and eternal life.
- **Hellfire:**For the unbelieving, unjust soul, there is severe physical and moral torment and eternity (for some groups).

The only way to be saved and win paradise is **Self-purification** It is a continuous process of purifying the soul from impurities (polytheism, pride, desires), and cultivating it with virtues (faith, piety, benevolence).

Part Six: The Stages of the Soul in the Journey of Purification

The journey of purification is a journey of ascension through which the soul passes through different stages:

1. **The soul that incites evil:**The lowest state, where the soul is led by whims and desires without restraint.
2. **The self-reproaching soul:**The beginning of awakening and a reawakening of conscience. It makes one blame oneself for mistakes, feel remorse, and live in an internal struggle towards self-improvement.
3. **The tranquil soul:**The ultimate goal is for the soul that finds peace in remembering God and drawing near to Him, becoming content and pleasing to Him, and worthy of entering the Paradise of her Lord. "O tranquil soul... enter among My servants and enter My Paradise."

Conclusion: The responsibility of managing the kingdom's internal affairs

This comprehensive Quranic map of the human being, from creation to destiny, places us before our greatest responsibility. We are masters of our inner realms, not victims of circumstances or emotions. Our journey in life is a journey of managing this realm by understanding its components, guiding its will, and purifying its soul. It is a call to wage the "greater jihad" against the desires of the ego and the whispers of Satan, armed with awareness and faith, striving to elevate ourselves from the level of the "evil-commanding soul" to the honor of the "tranquil soul," which finds its eternal salvation in closeness to its Creator.

4.33 Map of the Soul: The Journey of Consciousness from Creation to Immortality

In humanity's eternal quest to understand its existence, the most profound questions arise: Who am I? What is my journey? And where is my destiny? Through deep readings and reflections, the Quranic texts offer a comprehensive map of this human being, not reducing it to a lifeless entity, but rather revealing its inner worlds and its transformative journey through life, death, and resurrection. This article is a holistic weaving of those insights, offering a comprehensive guide to the journey of consciousness from the moment of creation to eternity.

First stop: The Inner Kingdom - Who are we really?

Before the journey begins, one must understand "the traveler." The human being is not a simple entity, but rather an integrated realm of inner worlds that interact to shape our consciousness and decisions:

- **the spirit:**It is the divine "command," the secret of eternal life, and the source law that descends from the "world of command" to occupy the entire being.
- **The heart (brain):**It is the executive throne, the primary processor of information and senses, and the seat of habits and automatic programming that operates automatically.
- **the heart:**It is the essential throne and the highest level of consciousness. It is the laboratory where meanings are "turned over," insight is extracted, and true will (intention) is made. It is the center of faith and connection with the unseen.
- **self:**It is the entity of manifested consciousness, and the "screen" of display that reflects the product of the work of all these kingdoms. It is the place of commission and responsibility, and the interface through which one is addressed and experiences life.

Understanding this kingdom is the first step to realizing our responsibility in managing and guiding it.

The second station: The journey of life - between advancement and adversity

This worldly life is not just waiting, but a dynamic stage with two complementary goals: advancement and trial.

1. **Ascension through spiritual rebirths:**Life is not a single line, but a series of "spiritual births." Every major existential transformation (such as marriage, acquiring new knowledge, migration, or even a profound crisis) is a rebirth that elevates our consciousness and refines our souls. The goal of these cycles is continuous growth; stagnation and rigidity are a "sin" that contradicts the ever-renewing nature of creation: "Every day He is engaged in some affair."
2. **The goal is to test:**This ascent is not arbitrary, but rather part of a larger framework: divine testing. "He who created death and life to test you." Spiritual rebirths are the rungs of the "inner ladder" we ascend, each rung a test of our sincerity and will, preparing us for the next stage of our cosmic journey.

The third station: The decisive moment - the reality of death and passing away

Death comes not as a terrifying end, but as a pivotal moment of transition, which is deeply understood through the precise language of the Qur'an:

- **The taste of death:**The soul does not perish or cease to exist. The verse, "Every soul will taste death," indicates that the soul "tastes" the experience."**Connection interruption**"In the earthly body. "Death" here is the event, the moment of separation, not annihilation.
- **Death:**After the "taste of death," comes the divine act of "taking" (or "taking" the souls at the time of their death): {Allah takes the souls at the time of their

death}. Linguistically, "taking" means receiving something complete and perfect. Thus, Allah receives the soul in its entirety, with nothing missing, confirming that it is a lasting and preserved entity that passes into direct divine care. Sleep is a "minor death" and a daily rehearsal for this transition.

The fourth station: The intermediate realm - a birth into the world of consciousness

After death, the soul does not enter a state of dormancy or emptiness, but rather begins a new phase and a "first birth" in the world of spirits: the intermediate realm (Barzakh). This world is not merely a waiting period, but a vital and active station.

- **Unveiling the veil:** It is the world of renewed consciousness, where the veil is removed from the sight of the soul {So We have removed from you your veil, and your sight, this Day, is sharp}, and you realize the truths that you were unaware of.
- **Initial accountability and punishment:** It is a world where souls gather, the initial reckoning begins, the good and the evil are distinguished, and the initial reward begins, either with initial bliss or lesser torment, in preparation for the greater reckoning.

Fifth Station: The Great Resurrection and the Ultimate Goal

This station represents the culmination of the journey and the great birth into the world of eternity.

- **The Ba'ath as a new construction:** Resurrection is not a repetition of earthly life, but rather a "reconstruction" and a new creation: "As We began the first creation, We will repeat it." In this final birth, the soul is connected to an eternal, otherworldly body to face its ultimate destiny.
- **The ultimate goal: self-purification.** The ultimate goal of this entire journey, with all its cycles, births, and trials, is **Self-purification** That is, its purification

and growth. This purification is a journey of self-improvement through its various stages:

1. **The soul that incites evil:**The lowest state, where one is led by desire.
2. **The self-reproaching soul:**The beginning of awakening, regret, and the struggle towards the better.
3. **The tranquil soul:**The ultimate goal is for the one who found her peace in closeness to God, and deserved the call of her Lord: “O tranquil soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise.”

conclusion

This comprehensive Quranic map places us before our greatest responsibility. We are sovereigns of our inner realms, on a purposeful existential journey. Our lives are a process of managing this realm, and the goal is to purify and refine the soul, enabling it to reach a state of tranquility that allows it to return to its Lord in peace and enter the eternal paradise. It is not a journey of fear of the unknown, but rather a journey of awareness, hope, and responsibility toward an eternal destiny that we are shaping today.

4.34 The Journey of the Soul: Between the Cycle of Return, the Transformation of Consciousness, and the Final Promise

Introduction: The Great Questions of Existence

Since the dawn of consciousness, humankind has viewed death with questioning and awe: Is it the ultimate end, or merely a gateway to a new life? From this fundamental question, answers have branched out, shaping major doctrines and philosophies throughout history. Three main perspectives have presented themselves as roadmaps for the soul's fate after the body's departure: the doctrine of reincarnation, based on repeated returns; the concept of spiritual rebirth, built

upon inner transformation; and the doctrine of the Day of Judgment, which promises a single resurrection and a final reckoning. This article examines these perspectives within their global history and reveals their precise place within Islamic thought and its various schools of thought.

1. The doctrine of reincarnation: The endless cycle of return

Reincarnation, or transmigration of souls, is the belief that the essence of a living being (soul or spirit) begins a new life in another physical body after biological death.

a) Reincarnation in history and world religions:

- **In Eastern religions:** Reincarnation reached its peak in the Indian subcontinent. **Hinduism** The idea of reincarnation is linked to the law "**Karma**" (Reward), where a person's actions in their present life determine the nature of their future rebirth. The soul remains trapped in a cycle. **Samsara** (The cycle of birth, death, and resurrection) until it is achieved "**Moksha**" (Liberation) and unites with cosmic consciousness (Brahman). And in **Buddhism** The idea was modified to focus on the continuity of consciousness rather than a fixed spirit, and the goal is to break the cycle of suffering and reach **Nirvana**.
- **In Greek philosophy:** Great philosophers such as **Pythagoras and Plato** The idea of reincarnation. Plato believed that the soul is immortal and that it inhabits different bodies to be purified and to remember the world of Forms from which it came.
- **In other civilizations:** Various forms of this belief were found in some ancient Egyptian traditions, Gnostic religions, and esoteric schools.

b) Reincarnation in the Islamic context:

- **The prevailing Islamic position (Sunni and Shia Imami):** Official Islamic thought categorically rejects the doctrine of reincarnation, considering it contrary to the fundamentals of the faith. This rejection is based on explicit

Quranic evidence that affirms **The linearity of life and the individuality of experience:**

- **One life, one test:** The Quran affirms that this worldly life is a single opportunity for testing: "He who created death and life to test you."
- **The impossibility of returning to this world:** The verses that describe the disbelievers' request to return after death are met with absolute rejection, thus negating the possibility of reincarnation. God Almighty said: {Until, when death comes to one of them, he says, "My Lord, send me back that I might do righteousness in that which I left behind." No! It is only a word he is saying.}
- **Resurrection and final reckoning:** The Islamic doctrine is based on one final resurrection of all humans for judgment, not on recurring cycles.
- **According to some sects and schools of thought:** The idea of reincarnation emerged among some groups described as "extremists" or influenced by Gnosticism and ancient philosophies, such as **Druze Unitarians** and **Nusayris (Alawites)** And some historical Ismaili factions. However, these views remain confined to these groups and do not represent mainstream Islam.

2. Spiritual Births: Transformation of Consciousness in One Life

This concept differs radically from reincarnation. It does not speak of a physical rebirth after death, but of a radical transformation. **And it is deeply ingrained in human consciousness and awareness during one's current life.**

a) Spiritual births in history and philosophy:

This concept is universal in nature. It is the moment of "awakening" or "enlightenment" that an individual experiences. It can be the result of a psychological crisis, a profound religious experience, or the acquisition of knowledge that transforms their view of existence. It is the birth of a new "self" from the womb of the old "self." We find echoes of this idea in philosophical schools that speak of

the awakening of the soul, and in modern psychology that describes major existential transformations.

b) Spiritual births in the Islamic context:

This concept is perfectly aligned with the essence of Islamic spirituality, especially in the field of Sufism:

- **Sincere repentance:** True repentance, which completely transforms a person's life, is considered a spiritual rebirth. The repentant person is born anew into a world of obedience after having been spiritually dead in a world of heedlessness.
- **Purification and vigilance:** The journey of "self-purification" is a series of transformations and awakenings. Each stage that the seeker goes through on his way to God is a new birth into a higher spiritual state.
- **Annihilation and survival:** Sufis describe the highest degree of spiritual transformation as "annihilation of the self and subsistence in God," an experience in which the illusory ego dies so that the soul may live in pure divine consciousness, and it is the highest form of spiritual birth.
- **The symbolism of Hajj:** The saying of the Prophet Muhammad, peace and blessings be upon him: "Whoever performs Hajj and does not engage in obscene speech or commit sins will return as pure as the day his mother gave birth to him," is an eloquent embodiment of the concept of spiritual rebirth as the ultimate goal of a major religious rite.

Spiritual rebirth in Islam is **An internal transformation in this life** it is not a physical return after death.

3. The Hereafter: The Straight Path Towards Ultimate Destiny

This is the eschatological vision that forms the cornerstone of the Abrahamic religions, and reaches its fullest form in Islam.

a) The other day in history:

This vision is based on the perception **Timeline** It has a defined beginning and end, unlike the cyclical conception in Eastern religions. This doctrine appeared in Zoroastrianism and is clearly evident in Judaism and Christianity, but it crystallizes in Islam as one of the six pillars of faith.

b) The Day of Judgment in Islamic belief:

It is the official map of human destiny after death, and it structurally contradicts reincarnation. Its stages are clear and defined:

1. **This worldly life:** The only testing and working institution.
2. **death:** End of the probationary period and beginning of the initial penalty phase.
3. **The world of the intermediate realm:** An intermediate life between death and resurrection, in which there is initial bliss or torment.
4. **Resurrection and Judgment:** Resurrection of all creatures, from the first to the last, with body and soul in one day.
5. **Gathering and reckoning:** Gathering people in the place of gathering, and holding them strictly accountable for their deeds.
6. **Eternal destiny:** Eternal life, either in **heaven** (Eternal bliss) or in **fire** (A painful punishment).

This doctrine is characterized by **Finality, resolution, and conclusion** There is no second chance or way back to correct mistakes.

Conclusion: Integration and Conflict

Ultimately, we can draw a clear map of these concepts and their relationship to Islam:

- **Reincarnation: Doctrine Conflict** With the origins of Islam, it is based on the repeated physical return to the world, and is found only among some marginal sects.
- **The other day: he The foundation of the faith** Islam is based on a linear and final path of the soul's journey towards a decisive reckoning and eternal destiny.

- **Spiritual births:** he **A spiritual concept that is accepted and celebrated**In Islam, it describes the transformation and inner renewal of man in his earthly life, and is considered a means of advancement and preparation for the afterlife.

Thus, while the Muslim rejects the idea of returning to this world after death, he is strongly invited to experience multiple "spiritual births" in his single life, through repentance, vigilance, and purification, in order to be prepared to stand on the Day of Judgment, after which there is no return.

4.35 The map of the human entity in the Qur'an (theoretical basis)

Your current stage is excellent; we add comparative and analytical depth to it.

1. Introduction to the series (to be retained as is)

- **the topic:**The journey of existence, responsibility, and destiny
- **Suggested addition:**An introductory graphic explaining that the project is based on a methodology *symbolic intentional reading* Not the traditional or purely scientific interpretation.

2. Map of Consciousness: Spirit, Mind, Heart, Soul

(Maintains your existing rich content while expanding the comparison angle)

Suggested additions:

- A comparative table of the uses of these concepts in the Qur'an.
- A brief comparison with Islamic philosophy (Ibn Sina, Al-Ghazali, Ibn Arabi).
- A diagram illustrating the sequence of effects:
Spirit → Heart → Mind → Soul → Body

4.36 Decision-making mechanism: from intention to action

This section expands on the idea "**The bird in the neck**" To become an integrated cognitive-neural model that explains how intention moves from the unseen world to the world of the seen, from the inner decision in the soul to the physical action in the body.

The proposed model illustrates that the humanitarian decision goes through three interconnected stages:

1. **Spiritual intention (in the soul and heart):** This is where free will and moral purpose are born. The heart here is not just an organic organ, but the center of will and insight that guides intention.
2. **Neurological processing (in the heart/brain):** This process involves converting abstract signals into electrochemical neural commands. Here, the brain intervenes to translate the decision into a physical action.
3. **Physical execution (via the neck and body):** The moment when intention crosses from the realm of the unseen to the realm of action, as indicated by the verse: "And We have fastened every man's destiny to his neck."

With this understanding, the "neck" becomes a symbol of the passage of conscious energy between inner will and outer execution, where Qur'anic science meets modern neurological conception.

Comparison with modern neuropsychology

Contemporary neuroscience research indicates that human decision-making does not originate solely in the brain, but is the product of interaction between **neurogenic heart** (neurocardiac network) and **central brain**:

- The heart has an independent neural network that interacts with emotions and intuition and influences decisions before full conscious awareness of them.
- The brain translates these signals into motor and behavioral commands.

This is consistent with the Quranic vision that makes **the heart** a center for insight and **The heart** a center for processing. Modern science is discovering today what the Qur'an indicated centuries ago: that man is an interactive entity that cannot be reduced to the brain alone.

4.37 The Soul and Death: Between Consciousness, the Intermediate Realm, and the Experiences of Return

Views of Muslim scholars and thinkers on near-death experiences

It is considered **Near-death experiences** (Near-Death Experiences – NDE) is one of the phenomena that has aroused the curiosity of researchers in both the East and the West, due to the scenes it contains that transcend the limits of normal physical consciousness.

In Islamic thought, however, it was viewed not merely as a scientific phenomenon, but as a precise window into the relationship between **Spirit and Body** And between **worldly and intermediate consciousness** This created a diversity of attitudes ranging from spiritual contemplation to psychoanalysis and legalistic conservatism.

First: Between actual death and near-death

Muslim scholars agree on the necessity **Distinguishing between "actual death" and "near-death"**..

In the Quranic concept, death is not a temporary cessation of bodily functions, but **A complete separation of the soul from the body and a break from the world of sensory experience**. As God Almighty said:

[Until, when death comes to one of them, he says, "My Lord, send me back, that I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.] (Al-Mu'minun: 99-100)

Whoever says “Bring me back” will not be answered, because if death truly occurs, there is no going back after it.

Therefore, near-death experiences are not considered "returns from the afterlife," but rather **boundary experience**. It lies on the borders of material consciousness, where the soul approaches separation without being destined to do so.

Second: Possible Islamic interpretations of the phenomenon

1. Partial unveiling of the unseen world

Some scientists and thinkers believe that these experiments represent **Partial disclosures**. Or “intermediate visions” that occur when the soul’s ties to the body weaken in the moments of dying.

And at that critical moment, **The cover is removed**. Partially, a person sees what is not seen in waking states, as God Almighty said:

“We have removed your covering, so your sight, this Day, is sharp.” (Qaf: 22)

It's a flash of **Intermediate consciousness**. Through it, the heart glimpses scenes from the unseen worlds without completely leaving the body.

2. Evidence of the soul's independence from the body

Some contemporary thinkers rely on this phenomenon to prove that **Consciousness is not solely a product of the brain**. Rather, it is a spiritual flow that transcends matter.

When brain functions cease entirely, yet perception, vision, and memory persist, this indicates that the soul—not the brain—is the true vessel of consciousness, and that **The soul "perceives" even in the absence of the body..**

This is consistent with the Almighty's saying:

“Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep.” (Az-Zumar: 42)

Sleep and death are degrees of the soul's death, which indicates the independence of its cognitive entity from the physical body.

3. A cautious psycho-neurological interpretation

On the other hand, some Muslim doctors and researchers believe that these cases can be explained through **neurochemical reactions**. It occurs in the brain under the pressure of oxygen deficiency or when certain substances such as "endorphins" and "DMT" are released, causing hallucinations or imagined visions.

But even they do not deny that the experience may leave a mark on the soul. **A profound spiritual transformation**. It makes a person more aware of death, and more in search of meaning.

4. The experience was influenced by religious and cultural background.

Researchers point out that the content of the experience varies according to belief. The Christian sees Christ, the Buddhist sees the light of Nirvana, and the Muslim sees visions of light, angels, or judgment.

This confirms that **The psyche expresses its symbolic reservoir in moments of separation**. And that vision is colored by the hue of faith.

However, this does not negate the profound similarity between all experiences of feeling "peace, light, and return," which suggests the existence of **A shared spiritual structure among humans**.

Third: The legal and philosophical position

Islam does not impose anything on Muslims. **To believe these experiences as a matter of doctrine**.

It is not a source of knowledge of the unseen, nor is any belief or judgment based upon it.

The unseen cannot be grasped through individual experience, but rather it is known **In the name of God** loneliness:

“He is the Knower of the unseen, and He does not disclose His unseen knowledge to anyone.” (Al-Jinn: 26)

However, they can be viewed as genuine human experiences in their feeling, symbolic in their content, which may be **A means of reminding people of the reality of death and resurrection**, no more.

Fourth: Between Science and Faith – Towards a Qur'anic Understanding of Experience

Contemporary Islamic thought calls for a balanced reading of this phenomenon:

- On the one hand, **We do not close the door to the possibilities of spiritual revelation.** Because the Qur'an confirms the existence of levels between worldly consciousness and intermediate consciousness.
- On the other hand, **We do not make it a source of definitive knowledge.** Because personal experience does not rise to the level of legal certainty.

It is more like a "symbolic sign" from God to the soul to remember its origin and destiny.

When a person approaches death, he sees with the eye of insight what was hidden by heedlessness, and he returns with his perception of life changed, as if he has returned with a new birth from the womb of death.

Reflective summary

Near-death experiences are not death, but **Spiritual training for death.**

It is a moment when God removes some of the veils from the soul so that you realize that real life is not what we see with our eyes.

And that consciousness is not extinguished by the death of the body, but continues to radiate in the unseen worlds.

This is how Islamic thought deals with this phenomenon. **Neither by denial nor by sanctification** Rather, through reflection:

Every experience brings man back to the origin of his eternal question:

"Who am I? And what remains after nothing remains?"

4.38 The mechanics of supplication: awareness of the unseen in the movement of the soul

In a moment of candor, one of the researchers asked:

"If the universe operates according to fixed and unchanging laws, what is the point of prayer?"

It seems like a question that's intellectual, but deep down... **Confused**

conscience Between determinism and hope.

Falcon is governed by laws, and man is a being who lives by the law and violates it at the same time.

It is the creature that lives among **Conscious effort** In the world of testimony, **A**

humble prayer In the unseen world.

And between them, the mechanism of existence is revealed.

1. The equation of consciousness and destiny

Divine laws are neither changed nor disrupted: "You will never find any change in the way of God, nor will you find any alteration in the way of God."

But supplication does not contradict the Sunnah, rather **It opens up a personal dimension.**

For God, who established the laws, is the same God who made prayer one of them **His hidden laws**.

In the grand equation of existence, three elements coexist:

Effort, prayer, and the relationship between them.

Effort is man's action on the outside, and prayer is his movement on the inside. When they meet, the complete action is generated, which the Quran calls **“The answer”**.

2. The world of the unseen and the seen: a dynamic, not a static, world

Man lives in a permanent limbo between two worlds:

- **Certificate** Where the eye, the mind, and the work reside.
- **The unseen** Where the unknown, destiny, and the primary source of meaning reside.

As science expands, the realm of the unseen shrinks, but it does not disappear.

Because existence itself **Expands endlessly**.

All knowledge in the face of infinity equals zero.

The more we know, the more we realize that we know nothing.

3. The unseen as three dimensions of time

In the Quranic perspective, the unseen is not a rigid veil, but **Time structure**:

- 1- Absent **the future**- What has not yet come: “If I had known the unseen, I would have acquired much good.”
- 2- Absent **the past**- What has passed and disappeared: “That is from the news of the unseen which We reveal to you.”
- 3- The unseen present – what happens around us but we do not see it: “So when he fell down, the jinn realized that if they had known the unseen...”

So pray **The language of the soul over time**,

A message from the finite to the infinite.

From time to eternity.

4. Prayer is like a bridge between the unseen and the seen.

Effort is the movement of the mind in the world of causes.

Prayer is the movement of the heart in the world of meanings.

When the heart meets the mind,

The architecture of existence is completed within the human being.

Prayer does not change the laws of the universe.

Rather, it changes *Level of self-presence* Within those laws.

When a believer prays, he does not run away from the means.

Rather, it purifies his intention within it, and grants his action **Transparency of the soul**.

5. The unseen as a transforming consciousness

Existence in the Quran is not static, but **dynamic**.

The unseen and the seen alternate roles, just as night and day alternate.

What was unseen yesterday becomes witnessed today.

But the circle of the unknown still surrounds us.

Remember that **Guests on a bigger secret** From our understanding.

Every number before infinity equals zero.

Every effort before eternity requires prayer.

6. Prayer is self-discipline before it is a request.

True prayer is not words uttered into the void.

but rather **A mirror in which man sees himself before God**.

It is the art of humility before the infinite.

And a reminder to oneself that one has no power except what is given to oneself.

Prayer is not so much for God as it is for us.

God does not need us to remind Him of what we want.

Rather, it is we who need to remember who we are.

7. Critique of lazy prayer

Prayer has transformed in our culture into **An alternative to the verb.**

The phrase "God willing" has become common among some people

An excuse to postpone work, not submission to God.

While prayer in its essence **Engine for work** There is no excuse for inaction.

"Call upon Me, I will answer you" is not a promise of miracles,

Rather, it is a promise of connection, of inner transformation.

Where the human being becomes himself **Response method.**

8. Prayer is like a cosmic vibration

A human being is not just a body, but **A wave of awareness** In the sea of existence.

When he prays, his being vibrates with a particular frequency.

And it restores its harmony with the cosmic order.

that it **Breath frequency adjustment** Facing infinity.

Every sincere prayer, even if it is not outwardly answered,

It leaves a mark on the internal architecture of the universe.

9. Prayer as a moral virtue

Prayer is not a call for revenge.

but rather **Love manifested in the language of supplication.**

It is a moment of reconciliation between man, himself, and the world.

Therefore, aggressive supplication undermines the meaning of worship.

But merciful supplication restores to man **His divine face**.

"O God, instill in us the spirit of tolerance and beauty."

He taught us how to do good deeds before we pray excessively.

10. Summary: The soul is like a beacon of the unseen.

Supplication is not a departure from the Sunnah, but rather **A deeper dive into it**.

God made the soul a mirror between the unseen and the seen.

She moves with effort and breathes with prayer.

And in this breathing, her awareness of herself and her Lord is completed.

Prayer is the soul's ascent to its origin.

And the opening of consciousness to what lies beyond the mind.

Where it is not said "he gave me" or "he forbade me",

Rather, it is said: **He introduced himself to me, and I responded to him.**

4.39 The Hidden Temptation: Depression Between the Illusion of the Devil and the Healing of the Soul

1. The disease of our time: the soul falling into the well

Depression is no longer merely fleeting sadness or psychological distress; it has transformed into a "silent epidemic" gnawing at the very being of modern man. It is the dark abyss into which the soul falls when it is cut off, losing its connection to its luminous essence and becoming trapped in a prison of self-inflicted pain, until death appears to it as a vision of deliverance from an unquenchable hell.

But the Quranic perspective does not leave man in this abyss; it does not offer a chemical drug that merely numbs the symptoms, but rather provides him with a comprehensive "map of consciousness" that liberates him from the root of the disease: the "instigation" that begins as a slip of thought before transforming into a hurricane of emotion.

2. Satan's temptation: The Quranic translation of depression

When God Almighty says, "And if an evil suggestion comes to you from Satan, then seek refuge in God," He is offering a precise diagnosis of the psychological mechanism of depression. The suggestion here is not an attack from a mythical being, but rather a "penetration of consciousness" in a moment of weakness and heedlessness. It is the moment when a person becomes detached from the "present moment"—the source of their tranquility—and plunges into stagnant waters: a past of pain or a future of fears.

This nagging feeling is not a fleeting intrusion, but rather a "spiritual prick," like a sharp pin piercing the tranquility of the soul, awakening memories of wounds thought to be forgotten. This is how the spiral of depression begins: a stinging negative thought ("I am not worth it," "The world is a cruel place") creeps in like a cancer, distorting perception, then transforming into a heavy feeling, the feeling into existential darkness, and the darkness into a prison of isolation and despair.

3. The written and the published book: where the verse meets the self

True healing begins when we read both realms together: the revealed book (revelation) and the manifest book (the universe and the self). The Quran provides the compass, but one must walk the paths of life to see the signs

manifested. God's words, "We will show them Our signs in the horizons and within themselves," are a promise that the signs of healing are not mere words, but living scenes in the horizons (nature, relationships, experiences) and within the self (feelings, thoughts, inner transformations). A depressed person who sees a majestic sunset and feels a touch of beauty is reading a sign from God in the manifest book, which complements what they read in the revealed book.

4. The origin of depression: involuntary thoughts and emotional memory

Behavioral psychology calls this phenomenon "negative automatic thoughts," those that leap into the mind unbidden as an accepted evil. The Quran calls it "the whisperings of Satan." It is the deviant mental energy that disrupts your peace, just as God Almighty says in describing Adam and Eve: "to strip them of their garments." The "garments" here are the garments of tranquility, psychological balance, and existential dignity. Depression is a continuous process of stripping away these garments, leaving a person naked before the winds of fear and shame.

This is where "emotional memory" comes into play, as the brain not only stores events but also the emotions associated with them. A trigger is a key that summons this painful memory, reviving the feelings as if the injury had just occurred.

5. The Quranic Healing Formula: A Practical Program for Healing

The Qur'an provides a complete psychological prescription in a concise verse: "Take what is offered freely, enjoin what is right, and turn away from the ignorant."

* Forgiveness: This is primarily a self-directed command. "Forgive" yourself and others. It's an invitation to reconcile with yourself and free yourself from past judgments. Forgive your mistakes, accept your weaknesses, and erase those emotional burdens that weigh you down. Forgiveness here is the "safe space" you give yourself to breathe.

* And enjoin what is right: What is right is what is known and recognized as good by sound reason. This is a command to engage in life positively. Seek knowledge, exercise, take care of your nutrition, build healthy relationships, and do useful work. This is "positive programming" that replaces negative programming.

* And turn away from the ignorant: The ignorant here are not just people, but the "ignorant ideas" themselves. Those ideas that lack logical evidence, that tell you false information about yourself and your life. "Turn away from them"—don't engage with them, don't verify their accuracy, but simply shift your attention away. This is the quintessential technique of "breaking mental distraction."

6. Seeking refuge in God: A strategy for transforming from fear to security

Seeking refuge in God is not a magic spell, but rather a "transformation of belonging." When you say "I seek refuge in God," you are not fleeing from an external specter, but returning to your impregnable inner fortress. You are seeking refuge in your original consciousness, in the light that is the very essence of your being. The fundamental difference lies between "your Lord," who guides you through the duality of good and evil (trials and pain), and "God," the absolute source of pure goodness. Seeking refuge in God is returning to this source.

7. Awareness of prevention: Internal psychological immunity

The Quran describes an effective defense mechanism, saying: “Indeed, those who fear Allah - when an impulse from Satan touches them - remember [Him], and at once they have insight.” (Quran 7:201) “Fear” here refers to the protective “garment” that a person builds during times of clarity. It is not fear of punishment, but rather a heightened sensitivity to anything that pollutes or darkens the soul. When the specter of depression touches those with this immunity, they “remember”—their true identity awakens, and they see the intrusive idea for what it truly is (a fleeting illusion, not an absolute truth), and insight returns to them immediately.

8. Between psychology and revelation: A meeting on the land of healing

Cognitive behavioral therapy (CBT) asserts that confronting and refuting distorted ideas is the path to restoring chemical and psychological balance. The Quran expresses this same mechanism in the language of existence: remembrance (recalling the unchanging truth) corresponds to cognitive restructuring, and insight (seeing things as they truly are) corresponds to the rational confrontation of ideas. Both aim to liberate the individual from the prison of "random memory" (painful past and distorted ideas) and lead them to the realm of "divine consciousness" (the present connected to unchanging truth).

9. From fire to light: Depression as a journey, not an end

Depression is the psychological hell that a person creates when they become disconnected from themselves. It is, in essence, the cry of a lost soul searching for a lost meaning. "Paradise," in this context, is not merely a place in the afterlife, but a "state of consciousness" that can be attained here and now: a

state of inner peace, reconciliation with oneself, and a sense of connection with the universe and God. This is what the Quran expresses as "Enter into complete peace"—a peace encompassing all things.

10. Summary: Returning to forgiveness – a project of self-liberation

Whoever wants to recover from their depression should begin the journey of returning to themselves:

- First, he should forgive himself, thus breaking free from the shackles of the past.
- To turn away from unknown ideas, thus freeing his present from their contamination.
- To remember his luminous origin, to rebuild his psychological immunity.
- He seeks refuge in God, not to escape from Satan, but to return to the light within him.

Ultimately, depression is not the death of life, but rather a temporary lapse into the light that has never been extinguished within us. It is a dark stop on a long journey, reminding us that the light we seek outside is rooted deep within us, waiting only for us to return to it.

4.40 The soul between obligation and choice

After defining the decision-making mechanism comes the stage of moral action and free choice. The soul in the Quran is the entity that is accountable and responsible because it combines knowledge, freedom, and will.

God Almighty says: “Every soul is held in pledge for what it has earned,” meaning that choice is the essence of responsibility.

Practical examples from Quranic figures:

1. **The same Joseph, peace be upon him**— A model of purification, chastity, and willpower:
 - He confronted the call of lust with the strength of faith and reason, and said: “I seek refuge in God. Indeed, He is my Lord, who has made my dwelling place good.”
 - He embodied the soul that was purified by the light of insight until it became tranquil and obedient to God.
2. **Pharaoh's Breath**— A model of passion, arrogance, and blindness of insight:
 - He said: “I am your Lord, Most High,” ignoring the signals of the heart and soul.
 - Here, the soul is dominated by the heart, which is programmed for habit and authority, so the heart becomes obscured and cannot see the truth.
3. **The same as Abraham, peace be upon him**— Delivery and assurance model:
 - When God commanded him to sacrifice his son, he did not hesitate, but submitted with pure intention, thus becoming a model of a tranquil soul.
 - When his Lord said to him, “Submit,” he said, “I have submitted to the Lord of the worlds.”

4.41 ﴿أَرَأَيْتَ كَيْتَابٍ﴾: A reading in registerThe soul and the reality of immediate reckoning

the introduction:

The Almighty says in His Holy Book: “Read your record. Sufficient is yourself this Day as accountant against you” (Al-Isra: 14). The common understanding has misled us by limiting this verse to a purely eschatological scene, postponing the reckoning and recompense until after death. However, reflecting on the word “this Day” opens a door to a deeper and more pressing understanding: the reckoning is taking place “now,” and the “record” is not an external record, but rather the very essence of the human being. This article delves into this concept, explaining that the “record” is the “self,” or what is known as the “unconscious mind,” and that our daily lives are nothing but a living and direct reading of what is recorded in the pages of this book.

The Book: The Inhabited House and the Inner Record

God honored this human being, as He said, “And when your Lord said to the angels, ‘Prostrate to Adam,’” not to his physical body, but to the “breath of the Creator’s spirit” within him. This wondrous system (body, soul, and spirit) is the intended “Book.”

The “self,” or “subconscious mind,” is that inhabited house in which everything is meticulously recorded, leaving nothing out, neither small nor large. {And indeed, [appointed] over you are keepers, noble and recording, who know what you do.} These “noble scribes” are not necessarily external beings, but rather the mechanisms of self-monitoring within the self. Every thought, every feeling, every word, and every action is written and stored in this inner register.

Negligence and desecration of the House:

The human tragedy lies in neglecting this Book. “They forgot God, so He made them forget themselves.” When a person forgets their spiritual reality, their consciousness descends from the “paradise” of spiritual connection to the prison of the “material

mind." They become enslaved by judging appearances and neglect the inner self, which is the true driving force.

When this inner "house" is neglected and left unpurified, it becomes a haven for negative energies. These energies are the "monsters" and "serpents" that colonize the subconscious mind: anger, hatred, fear, pride, selfishness, backbiting, and gossip. Humanity has forgotten the divine command to purify this house: {And purify My House for those who circumambulate it, those who remain therein for worship, and those who bow down and prostrate themselves in prayer} (Quran 2:125). As a result, "devils" (which represent everything that deviates from human nature) have taken up residence within this house, and humanity has created for itself a false house of ego built upon the illusion of position, wealth, tribe, or language.

Book reading today: Manifestations of Reality

How do we read this book today?

Reading isn't for tomorrow; it's for today, through reflecting on your reality. Those "monsters" lurking in the subconscious mind don't remain imprisoned; they must emerge and manifest in the external world. They appear in the form of physical illnesses, psychological problems (such as anxiety and depression), failed relationships, poverty, business failures, injustice, and wars.

When you read these negative aspects of your life, you are reading your own book. This is the meaning of the command to "Read" given to the unlettered Prophet; the illiteracy here refers to the inability to read oneself and one's inner self. Your negative life is a direct reflection of the negative thoughts and feelings you have accumulated, and this "accumulation" is the true "jinn" that resides within you as stored energies.

This is absolute divine justice: "We did not wrong them, but they wronged themselves." And the recompense is immediate: "This Day you will be recompensed for what you used to do," and "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."

Purification and accountability: A method of cleansing

Understanding this law is the first step toward salvation. The solution lies in "taking account of oneself before being taken to account." A person must become vigilant over their "food"—not just the food of the mouth, but also the food of the mind and feelings. "Then let man look at his food." What do you bring into your home? What do you write in your book?

We must understand that negative emotions (fear, anxiety, sadness) are not enemies, but rather "messengers." {And We would not punish [a people] until We sent a messenger.} The universe sends you these emotions as warning messages, telling you, "You have strayed from the path." The righteous, {When an impulse from Satan touches them, they remember [Him] and at once they have insight.} They remember their origin, thus recognizing the true nature of the negative thought and overcoming it.

Conclusion: From Jihad to Ascension

God's mercy is vast, as He says, "My mercy encompasses all things," and the door of repentance is open, as He says, "Indeed, God forgives all sins." So, simply by becoming aware, seeking forgiveness, and repenting (turning back to God), those negative records are erased.

The ultimate goal of all divine laws is to attain piety. Piety is this constant vigilance in guarding the inner sanctuary (the soul) from all that defiles it. This is the greater

struggle: "And those who strive in Our cause - We will surely guide them to Our ways."

This is true "exorcism"; not rituals to expel imaginary beings, but rather an "elevation" of consciousness. You choose either to remain in the lowest depths, imprisoned by your negative programming, or to elevate yourself to the highest realms, connecting with your soul and creating your own paradise with your consciousness. You are the one who writes, you are the one who reads, and you are the one who will be held accountable "today."

4.42 The taste of death and death

- Adding a philosophical dimension: comparing the concept *Interruption* in the Quran and the concept *Separation* in Eastern philosophies.

6. The soul in the intermediate realm (Barzakh)

- Expanding the idea by invoking the verses of "Tawfi" and "Barzakh" and linking them to the concept of continuous consciousness.
- An existential map showing the "three ranks":

This world → Intermediate realm → Hereafter

7. The Day of Judgment: Self-awareness during the reckoning

- Employing the science of "near-death experiences" (NDE) as an entry point for contemplating the consciousness of the self after the body (without a scientific claim, but symbolic).
- Highlighting God's justice in accountability through "the bird in the neck" as a comprehensive recording system.

4.43 Paradise and Hell

Heaven and Hell are usually interpreted as otherworldly places, but the symbolic, intentional reading sees them as **My state of consciousness**. A person experiences them before physically reaching them. Paradise is a state of harmony between the spirit, the soul, and the heart, while Hell is a state of separation and fragmentation between these components.

In light of Surat **The crack** and **The split**, Heaven and Hell can be understood as symbols of inner revelation: when the soul is presented in its true form, it either opens itself to the light or is consumed by its darkness. Every action, intention, and decision in this world creates within a person an energetic and conscious state that manifests in the afterlife in its sensory form.

Paradise = Awareness of Light / Tranquility / Harmony with Truth

Fire = Awareness of separation / tension / resistance to light

Thus, the reckoning is a manifestation of the state of consciousness that the soul has chosen in its life, not an externally imposed judgment.

4.44 Self-purification: The path to success

Self-purification is the practical project upon which the development of the Quranic individual is based. God Almighty says:

“He has certainly succeeded who purifies it,” meaning he cleanses it from the impurities of desire and the diseases of the heart.

For purification to be fully achieved, three basic dimensions must interact:

1. The intellectual aspect (reforming the heart):
 - Correcting mental perceptions about the self, the universe, and God.
 - Liberating consciousness from inherited and distorted ideas.
2. The spiritual aspect (nourishing the heart):
 - Developing faith-based insight through remembrance, contemplation, and sincerity in one's intentions.

- Softening the heart through self-reflection, prayer, and connection with the Quran.
3. Behavioral aspect (self-discipline):
- Practicing internal discipline in the face of desires and passions.
 - Balancing desire and duty, passion and conscience.

Practical exercise: Daily purification map

At the end of the day, a person stands before the mirror of consciousness and asks:

- Was today closer to a tranquil soul or a commanding one?
- What emotions took over? And what intention prevailed?
- Which decision came from the heart, and which decision was imposed by passion?

The answers can be recorded in a weekly chart used as a self-monitoring tool that links thought with faith and behavior, thus turning contemplation into a life practice.

4.45 The Journey of Unity: From the Silent Call of the Heart to a Conscious Way of Life

The journey towards God is not merely an accumulation of intellectual knowledge or a piling up of rituals, but a two-dimensional journey; it begins in **Silence of the heart** and it ends in **Methodological awareness**. This understanding of Islamic spirituality, embodying pure monotheism as a comprehensive existential state, intersects with the profound Sufi heritage (as formulated by Ibn Arabi) and the modern perspective that connects divine understanding with the mechanisms of life and its manifestations.

First axis: The call of the soul and inner truth (the silent beginning)

The true journey to God begins from **Inside** in a moment that no one but you can see. It is not an intellectual decision, but a hidden awakening or an “ancient call” that awakens the soul towards its origin, even if it appears in the form of distress, sadness, or discomfort with what used to comfort you.

1. **The priority of silence and honesty:** This path doesn't need a loud sermon or a lengthy explanation. Rather, it needs...**silence** and **He looked inside** There is a subtle, genuine feeling that says, "I long for something whose name I don't know." The idea: The path doesn't begin with books or lessons, but with an inner moment when the heart feels uneasy and uncomfortable with what once comforted it. This unease is not emptiness or depression, but rather an ancient divine call (an old melody) that awakens the soul and invites it to return.
2. The practical step: Respond sincerely to this call by saying to yourself, "Yes, God, I hear you."
3. **Refining the heart before engaging in many activities:** As Ibn Arabi points out, closeness to God does not begin with "increasing deeds" but with changing the heart that performs them. **Heart presence** This is the standard; one act of worship performed with presence of heart surpasses a thousand acts of worship performed without spirit. Here, refining the heart means...**Kindness, calmness, and honesty** Allowing oneself to fall before God without shame or justification (if you make a mistake, return without excuse).
4. **Transformation in a moment of divine love:** A servant's love for God begins with need, but the fundamental transformation begins **When God loves a servant** This moment purifies the soul from **The weight of the ego** (Vanity, fear, anxiety), and the heart's shift from searching to rest, and from effort to the flow of reform.

Second axis: Unifying the vision and data methodology (conscious application)

This inner light transforms into an integrated way of life when a deep understanding of God is embodied in a practical and comprehensive application, combining supreme authority with continuous education.

1. **Unifying "God" and "Lord" as a methodology:** Practical application of **"There is no god but Allah"** Distinguishing and unifying between:

- **god:**He is**Supreme Religious Authority**The only source from which values and ideas are derived.
 - **Lord:**He is**Source of education and guidance**Behaviour.
 - Living together means that our decisions and values are derived from the authority of God alone (our God), and our upbringing and behavior are from His guidance alone (our Lord).
2. **The heart's centrality and reception of "data":**The heart is the center that receives divine messages. Unity is lived by choice."**Good food for the heart**"(The good tree) and avoid"**Malicious data**"(Misleading media, destructive ideas).
3. **New hearing and sight:**After the heart is purified, a person's perception of the universe changes.
- **New hearing (cardiac hearing):**He does not hear words, but rather he hears**Meaning and message**Behind the events (the entire universe becomes a message from God).
 - **The new vision (heart vision):**You do not see things as separate events (good and evil, beauty and ugliness), but rather you see them as a whole.**Different manifestations of one God**(Ibn Arabi: The eye sees images, but the heart sees the most manifest of images).
4. **Conscious engagement with the Sunnah:**Understanding divine providence as "fixed laws" and "statements" compels us to be vigilant, and to deal with**Shells as "messengers"**We take conscious steps, then we put our trust in God. This understanding fosters confidence and contentment even in the presence of apparent evil, recognizing that it occurs according to divine decree and laws.

Third axis: The fall of the ego and survival through God (the goal)

The journey culminates in the heart reaching a state of absolute stability and permanent tranquility, as a result of the dissolution of the "ego" that separated the servant from his Creator.

1. **The fall of the ego (the death that gives life):** And that is the greatest battle. The ego (the voice that says, "I am right, I deserve it, I know") does not die by defeat, but **Honestly** And confront it with the light of awareness. It falls when you give up the need to prove yourself, choose silence instead of arguing, and forgive without expecting anything in return.
2. **Staying with God and the true path:** When the ego falls, a person enters a state **"May God grant you long life"** It is a permanent, unshaken tranquility.
 - In this context, **The future no longer frightens you, nor does the past confuse you.** Because a quiet force sustains a person from within.
 - This internal stability translates into **Steadfastness on the true path** Combining adherence to the original constants (the axis) with positive movement and diligence in the variables (applications).
3. **Remembering God as a state of constant connection:** The remembrance of God (in the heart, mind, and limbs) becomes **The Greatest Gateway to Energy Connection** It is not merely a ritual, but a way to keep the soul connected to the source, drawing strength and peace.

The path to God is not a difficult spiritual climb, but rather **return** It is a journey of purification and ascension, a return to the original purity and light that resided in the heart from the beginning. **Conscious choice** For "God" and "Lord", and nourishing the heart with good statements, and constant remembrance, striving to return with a sound heart, and pure monotheism has been achieved in every moment of life.

4.46 "Divorce Twice": A Reading into Spiritual Dimensions and Self-Purification

the introduction:

The Almighty says in His Holy Book: "Divorce is twice. Then, either retain [her] in kindness or release [her] with good treatment" (Al-Baqarah 2:229). The common understanding of this noble verse often refers to the legal rulings governing the separation of spouses, a ruling that stands on its own and is fundamental to the structure of society. However, given that the Holy Quran is a book with layers of meaning—light, spirit, and guidance—many of its verses carry profound symbolic and allusive dimensions that speak of the inner journey of humankind and its pursuit of spiritual perfection. This article seeks to explore a spiritual dimension of this verse, considering it a roadmap for purifying the soul (nafs) and liberating it to connect with its higher self (ruh).

The Quran and the Journey of the Soul:

The essence of the Quranic discourse, as the preceding analysis indicates, is not limited to historical events or outward legislation, but extends beyond them to become a mirror of the human soul's journey. From this perspective, stories and rulings are symbols of the mechanisms of inner conflict, purification, and spiritual ascension. Human beings are not merely mortal bodies, but dualistic beings (soul and spirit), brought down to this material world in a "body" to serve as their "vessel" on the journey back to their luminous origin.

The purpose of this journey is for the "lower self" (the lower self, inherently attached to material things) to ascend and unite with its "higher self" (the tranquil, contented, and pleasing soul). In this context, the term "divorce" is redefined; it is no longer limited to the separation of bodies, but its essential meaning becomes "liberation" and "separation" from everything that hinders this ascent.

First divorce: liberation from external (apparent) attachments:

The verse indicates that this liberation takes place in two stages: "divorce twice."

First time It is external divorce; that is, the separation of consciousness from apparent attachments. The person lives in the "lower self" imprisoned by what is outside of him, believing that the sources of security, happiness or love come to him from the outside: from people, possessions, positions, or even through social comparisons.

This initial detachment is a profound process of becoming aware that the external world is merely a reflection and mirror of what lies within. Herein lies the meaning of God's words: {Indeed, God does not change the condition of a people until they change what is in themselves} (Ar-Ra'd: 11). When a person releases these attachments, they do not necessarily separate themselves from things physically, but rather emotionally from the need for them, realizing that they are the source, and that the external world is simply a manifestation of the beliefs and intentions they hold within.

The second divorce: liberation from internal (inner) attachments:

This is the deepest and most important divorce, and it is the second time. After freeing one's consciousness from the outside, one turns inward to release what is within. This is the inner separation from everything that constitutes the "lower self" or "ego".

It is liberation from negative thoughts, outdated inherited beliefs, and the programming of fear, hatred, pride, prejudice, victimhood, and judgment of others. These negative energies are the true shackles that bind the soul.

This divorce is a symbolic "death" of the old self. It is the "death" of the attached, anxious, and sorrowful ego. From the womb of this death, "rebirth" occurs; the birth of the new, pure self, which may be alluded to in the verse: {Then We raised you up after your death so that you might be grateful} (Al-Baqarah: 56). The soul is resurrected with a new consciousness, connected to its original light.

Holding on to kindness and releasing with grace: a method of dealing with others after liberation.

The matter does not end with divorce (liberation), but the verse presents a method for dealing with what has been liberated from: "Then either retain her in kindness or release her with good treatment."

1. **Holding on to what is good:**After a person experiences attachment (to a person, idea, or action) and then frees themselves from it, they have a choice. "Holding on" here is not a return to attachment, but rather "holding on with awareness." The "knowledge" here is the new awareness. That is, allowing this thing (friend, action, experience) to remain in their reality, but accepting it as it is, consciously and impartially, having learned the lesson from it, without deriving their value or security from it.
2. **Dismissal with kindness:**The second option is to completely detach oneself from this experience or attachment. But this detachment must be done "with kindness." Kindness here means letting go without judgment, hatred, resentment, or blame. It is a liberation accompanied by inner peace, love, tranquility, and a complete acceptance that this experience was a necessary part of the journey, acknowledging its right to exist in the world of duality.

Conclusion: The paradise of awareness and elevation:

This spiritual understanding of the verse "Divorce twice" transforms it from a mere social legal ruling into a comprehensive path of "self-purification." Through these two divorces (external and internal), a person breaks free from their constraints, reprograms their consciousness, and dies to their lower self and lives with their higher self.

Through this twofold liberation, a person enters their inner "paradise," where they dwell in peace with their "spouse" (who may symbolize the soul united with its spirit). Then, everything that comes their way becomes better than what came before, in accordance with the Almighty's words: {And the Hereafter is better for you than the first life. And your Lord will surely give you, and you will be satisfied.} (Ad-Duha: 4-5). For God, who is not separate from us, bestows His bounty upon the soul that has purified its inner self and striven for its Lord with contentment and

acceptance, fulfilling the higher purpose He intended for it: {And you will be superior, if you are believers.} (Al Imran: 139).

4.47 Psychological degrees

The Quran shows that the soul has degrees of moral and spiritual awareness. These degrees demonstrate the soul's movement from impulsiveness to equilibrium, and from ignorance to enlightenment.

Quranic degree	spiritual description	The counterpart in modern psychology
The one who incites evil	Ruled by lust and impulsiveness, she seeks immediate pleasure.	Impulsive Self
The reproacher	Aware of guilt and wrongdoing, she begins to review and reflect	Reflective Self
Inspirational	She receives inspirational signals, experiencing a state of intuitive awareness between conflict and serenity.	Intuitive Self
reassuring	Balanced, unified, subject to the right of inner peace	Integrated Self

It is considered **Inspired soul** This is a transitional stage between the self-reproaching soul and the soul at peace; it receives the inner call but has not yet reached the state of tranquility. Therefore, the Quran constantly urges striving for purification, because the soul is in a continuous movement between these levels according to its awareness and the sincerity of its intention.

Purification is not just an afterlife goal, but a daily project to restore balance between the spirit, the heart, the soul, and the self.

4.48 Adam and the Soul: The Beginning of the Conflict Between Consciousness and Desire

This section presents a profound symbolic reading of the relationship between Adam and the first soul, as the foundational scene of the journey of human consciousness. When God Almighty said: “O mankind, fear your Lord, who created you from one soul and created from it its mate,” the text does not only speak of a first physical event, but of a cosmic symbol that embodies the duality of consciousness and desire within every human being.

Linguistic analysis of the words “your husband” and “one soul”

- The single soul refers to the existential origin from which the powers of man branch out: spiritual, intellectual, and emotional.
- In Arabic, the word "zawj" (spouse) refers to that which complements and corresponds to another, not merely a physical partner. The word "zawj" in God's words to Adam symbolizes the emotional aspect of human existence—the soul that inclines, desires, and experiences.

Therefore, the relationship between Adam and his wife is not merely that of male and female, but rather a relationship between consciousness (Adam) and the soul (his wife), where the conflict between awareness and desire, between insight and longing, begins. Adam's fall from Paradise becomes a symbol of the fall of consciousness when it succumbs to desire, and his expulsion from it represents the beginning of a journey of purification to restore harmony between the mind, heart, and soul.

Linking to the journey of purification

Self-purification, in this context, is the process of mending the relationship between the inner Adam and his soul counterpart. It is a return to inner paradise, a state of purity and unity between spirit, intellect, and conscience. Every human being carries

within them both Adam and his soul counterpart, and every moral decision is a symbolic repetition of that initial dialogue between obedience and temptation.

The more the soul is purified, the closer the inner Adam gets to his luminous origin, and the more it surrenders to desire, the greater the separation between them becomes until the person becomes alienated from himself.

4.49 The Illusion of Punishment: From Fear Programming to Compassion Awareness

1. entrance

One of the most prominent transformations brought about by inherited interpretations in religious consciousness is the portrayal of God as a punitive deity, quick to anger, and fiercely vengeful, while the Quranic text presents a completely different image of God, as God Almighty says:

"My mercy encompasses all things." (Al-A'raf: 156),

"And your Lord is not unjust to His servants." (Chapter: 46)

God is the light of the heavens and the earth. (An-Nur: 35).

Those texts confirm that **The fundamental relationship between man and his Lord is one of light and mercy, not fear and punishment.** However, the collective mind of religious societies has been subjected over the centuries to rhetorical programming that has made fear the gateway to faith, not love or knowledge.

2. The historical programming of the idea of punishment

Historically, the idea of punishment arose in the collective consciousness as a result of **The dominance of authoritarian preaching discourse** Which focused on "the fear of God" as a means of social control, not as a spiritual truth.

Thus, God was transformed from a source of light into an angry being who watches over humanity to punish it, even though the Quran itself refutes this notion by saying:

"What would God gain by punishing you if you were grateful and believed?" (Women: 147).

This programming made man live in a state **A constant feeling of guilt and fear** He lost consciousness, forgetting that he was a flame of God's light and a breath of His spirit.

"So when I have fashioned him and breathed into him of My spirit, then fall down prostrating yourselves before him." (p. 72).

3. Punishment as a state of consciousness, not as an external penalty

From a symbolic Quranic perspective, torment is not a punishment imposed from the outside, but **An inner reflection of a loss of connection with the original soul.**

When a person distances themselves from their luminous essence, they feel distress, emptiness, and deprivation, and they think that God is punishing them, while the truth is that what they are suffering from is **Internal burning resulting from separation from one's higher self.**

This meaning is confirmed by the verse:

"And God would not punish them while you were among them, nor would God punish them while they sought forgiveness." (Al-Anfal: 33).

That is, the presence of enlightened consciousness (represented by seeking forgiveness or connecting with the inner Muhammadan light) prevents the occurrence of punishment, because punishment in its essence **Lack of communication awareness.**

4. The Earthly Experience: A Journey of Awareness, Not a Judgment Court

Human existence on Earth is not a punishment, but **A journey of spiritual evolution.**

His saying, may He be exalted:

"To God we belong and to Him we shall return." (Al-Baqarah: 156)

It does not mean "going" from one place to another, but rather "returning" to original consciousness.

The soul does not need punishment, because it is of the essence of light, but it enters earthly experience to discover itself, just as water is purified by fire to become sweet.

The torment, in its true essence **A cleansing operation, not revenge.:**

"We will make them taste the lesser punishment before the greater punishment, so that perhaps they will return." (Al-Sajdah: 21).

That is, every painful experience is nothing but an inner call to return to consciousness, not a curse from God.

5. Reinterpreting the principle of punishment

His saying, may He be exalted:

“So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.”(The Earthquake: 7-8)

It presents a physical, intuitive law rather than a legal one.

Good and evil here are energies that return to their source, that is, to man himself, because **Man is the energy generator of his intentions and actions..**

What he receives in terms of pain or pleasure is the universe's response to the vibration he sent into existence, not a punishment from the outside.

6. Fear and Guilt: The Separation Mechanism

When a person is programmed to fear, they lose contact with their luminous source, and enter cycles of guilt and self-flagellation, which are the conditions described in the verse:

"They forgot God, so He made them forget themselves."(Al-Hashr: 19).

Forgetting God here does not mean denying His existence, but **Forgetting the luminous essence from which man was created.**

Feeling guilty is not a sign of repentance, but **Indication of a lack of understanding of the experience.**

Therefore, God Almighty said:

“God loves those who repent and He loves those who purify themselves.”(Al-Baqarah: 222).

That is, the one who makes a mistake and repents is loved, not rejected, because making a mistake is part of the learning and improvement process.

7. Raising awareness: From fear to understanding

Liberation from punishment programming begins **By replacing fear with understanding.** Every painful experience is a message, not a curse.

"And We would not punish [a people] until We sent a messenger."(Al-Isra: 15).

That is, every experience carries with it a message of awareness.

If a person understands the message, pain is transformed into light, and the test into knowledge.

And when his awareness grows, he is cleansed of fear, and he realizes that God does not punish, but **wakes up:**

"God is the protector of those who believe. He brings them out of darkness into light."(Al-Baqarah: 257).

8. Conclusion: A Return to the Light

God does not punish His servants, because punishment contradicts the essence of divine mercy.

What we call punishment is nothing but **A divine sign to return to the luminous self.**

When a person understands this truth, the fear of God disappears, and is replaced by deep love and inner peace.

God Almighty said:

Say, "The truth has come, and falsehood has vanished. Indeed, falsehood is ever bound to vanish."(Al-Isra: 81).

Truth is the light within you, and falsehood is the darkness they programmed into you. If God's mercy shines in your consciousness, the illusion will disappear, and the light will remain.

4.50 "Life is a game and a consciousness": The philosophy of weighty words in the book "The Soul and the Data of the Universe"

the introduction:

The Almighty says: "We will cast upon you a weighty word" (Al-Muzzammil 5). This word is interpreted as referring to the essence of worldly life, as He says: "Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children" (Al-Hadid 20). The "weighty word" is the realization of this truth: that the entire universe is a "cosmic game," and that humankind—as a "breath of God's spirit" and a consciousness embodied in its physical form—is the player, who came to experience matter, discover energies, and record them in its "book" (the soul/unconscious mind).

First axis: "The Book" and the player (awareness and instant calculation)

1. The reality of the player and the stadium:

You, O human being, are not a body, but consciousness and light that has taken on the vessel of the body to be embodied on this earth. You are here to be tested and to discover all positive and negative energies. Your life is like a "spherical game": the field is spherical, the ball is spherical, and the goal is known. The player knows that there are opponents (instincts, demons, other players) who will not let him reach the goal, and he accepts this knowledge.

2. The law of instantaneous calculation (reading the book):

The reckoning is not deferred, but immediate and ongoing (Read your record. Sufficient is yourself this Day as accountant against you). What is recorded in the "Book" and for which the universe will hold you accountable is your reaction to experiences, not the experience itself. The audience (the angels and the universe) observes how you handled the crisis.

- **success:** It is to see the opponent (the other player) as a consciousness, as part of the game, and that **Be patient** And pardon and repel with that which is better (﴿Repel with that which is better, and then the one between whom and you there is enmity will become as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great share [of good]﴾).
- **Failure:** It's about forgetting that it's a "game," getting angry, holding grudges, seeking revenge, and storing these negative energies (monsters) in "**Your well-built home**" (The soul). This inner prison ensures **re** Try again and again until **wake up** And change your reaction (Indeed, Allah does not change the condition of a people until they change what is in themselves).

The second axis: "The Messenger" and "The Statements" (Divine Support and Personal Guidance)

3. The Messenger Within You and Daily Messages:

This enduring awareness of the game is achieved through the "Messenger of God" inherent in the soul as an immortal consciousness (And know that among you is the Messenger of God), and through the uninterrupted cosmic "statements":

- **The language of the Prophet:** The Messenger speaks to you in a language of feelings and sensations (energy and feeling) as "**Russell**" They warn you (And We would not punish [a people] until We sent a messenger).
 - **Sadness:** A messenger reminding you that you are living in a delusion **the past** The one who died.
 - **the fear:** A messenger reminding you that you are living in a delusion **the future** It is from the accursed Satan.
 - **Anger:** A messenger reveals to you **darkness** Selfishness and judgment of others are within you.
- Daily data (divine support): The message is completed with kind, personal signals via:
 - **The messengers (purposeful coincidences):** Daily events sent as "omens" or "excuses".
 - **Visions and inspiration:** A miniature roadmap and brilliant solutions from the world of command.

4. The law of integration between spirit and natural laws:

Both the spirit and the data emanate from a single source, which is "God's command." This command manifests itself on two levels:

- **Permanent manifestation (data):** the "**The laws of God**" The constant that governs the universe (﴿You will never find any change in the way of Allah﴾).
- **Intense manifestation (spirit):** These are special moments of mercy, like those in **Laylat al-Qadr** Where the spirit and command descend to change the course of those traditions and laws, in response to supplication and purification.

Third axis: Endorsing the "home" and the player's survival

5. Obstacles and purification of clothes:

Rejecting faith in the inner self makes you one of those who "were given their record behind their backs," a state stemming from a hardened heart, heedlessness, and following one's desires. To be saved, the player must purify their inner self.

- **“Arise and warn, and purify your garments, and shun all abomination.”**“Clothes” are the soul. The purification process requires **Leaving the rulings** on others, and **Abandonment** Abominations (illusions, failed beliefs, and negative attachments).
- **Purification Methodology:** It is via **Recitation of the Quran** (To activate innate memory), and **The male** And prayer (to open channels of communication), and **good work** (To purify the wave).

6. Surviving the whale:

When the "whale" (sorrow and worry) swallows you because you forget the true nature of the game, salvation lies in surrender and acknowledging one's own wrongdoing: "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." These words are not merely utterances, but an inner act that returns the soul to its Lord and its consciousness, prompting the great call: "So We delivered him from grief. And thus do We deliver the believers."

Summary:

You, O human being, are not here in vain, but in the best of forms. You must understand the secret of this game, accepting experiences as a school, receiving your feelings and the messages of the universe as sustenance, and striving to purify your inner self so that you may always be connected to the spirit. For “Indeed, my Lord is with me; He will guide me” is the key to everything, and it is the path to rising from the consciousness of beasts to the consciousness of humankind as God’s vicegerent.

4.51 Resistance to the Light: Why is the soul afraid of the truth?

The truth, in its essence, is not so much mysterious as it is burdensome to the soul. A soul accustomed to the shadows fears the light, for the light exposes what is hidden and reveals falsehood. From this arise the psychological and cognitive defense mechanisms that lead a person to reject change, even when they know it is right.

Resistance to cognitive change

In light of contemporary psychology, this behavior is known as *cognitive dissonance* (Cognitive dissonance) refers to the state of tension the mind experiences when old beliefs clash with new information. The Quran alludes to this state when it says: {Nay, what they used to conceal before has become clear to them}, meaning the truth is revealed after a long period of denial.

Denial as a defense mechanism

Psychological denial is not merely a rejection of an idea, but a fear of the pain that would result from confronting oneself. Therefore, God Almighty said: {And they denied them, while their souls were certain of them}, which is an accurate description of the state of repressed awareness: an awareness of the truth met with a conscious rejection of it.

The spiritual dimension of resisting light

On a spiritual level, humanity fears truth because it demands transformation, and transformation requires a symbolic death of the old self. Purification, therefore, is an encounter with the light, and each stage of consciousness compels the soul to relinquish one of its constraints.

The soul does not hate the light because it is evil, but because it fears the pain of change. Therefore, God Almighty said: "He has certainly succeeded who purifies it," meaning he who faces the light and is transformed by it.

Thus, understanding resistance to light becomes an educational key to understanding the self in a time of knowledge overload, where light is feared more than darkness, because light compels, and darkness exempts.

4.52 PrayerIn the Quran: Conscious awareness as the essence of worship

9. Conceptual entry

Supplication is one of the Quranic concepts most closely linked to the essence of worship, and the Quran has combined the two in the Almighty's words:

"Call upon Me; I will respond to you. Indeed, those who disdain My worship will enter Hell in humiliation."(Ghafir: 60).

The association of supplication with worship in the Quranic text is not merely an expression but an identity, as it is understood from the context that **Prayer is worship itself**. The external linguistic act is nothing but a manifestation of an internal feeling that expresses the complete presence of man in the hands of his Creator.

10. Prayer as a state of feeling, not as a linguistic act

In light of the symbolic-teleological approach adopted by this book, supplication can be viewed as **A state of inner awareness** Not just words spoken or a request made.

The verse does not merely call upon man to make a verbal appeal, but to enter into an emotional state in which he unites **Intention, feeling, and awareness**.

This meaning was confirmed by the Prophetic tradition when he, peace and blessings be upon him, said:

Prayer is worship.

The point is that worship is not just outward actions, but **Heartfelt presence** It is revealed through awareness, as God Almighty said:

"God does not look at your appearances or your bodies, but at your hearts."

In this sense, prayer becomes an internal cognitive act that expresses **Opening human consciousness to divine truth** It is not merely a ritualistic performance that begs for words without feeling.

11. The Quranic structure of supplication: from the tongue to the heart

Analysis of Quranic texts shows that the divine response is linked **With an internal transformation of the soul** More than it is related to the wording.

The story of Jonah, peace be upon him, provides a precise example of this, as he did not ask for salvation verbally, but rather he understood his situation and said:

"There is no god but You, glory be to You, indeed I was among the wrongdoers." (The Prophets: 87).

This emotional acknowledgment represents a moment of awareness of the internal flaw, and thus the moment of transformation to which the text refers:

"So We responded to him and saved him from distress."

The response here came as a result **emotional transformation** The result is not the utterance itself. Therefore, it can be said that prayer, in its essence, **self-awareness process** In it, a person rearranges their relationship with God and with themselves.

12. Prayer as a transformation in the existential structure of man

The Quranic consciousness links supplication with the law of internal change in the Almighty's saying:

"God does not change the condition of a people until they change what is in themselves." (Al-Ra'd: 11).

Divine response is conditional upon a transformation occurring in **Emotional vibration of the soul** The outside only changes when the inside changes.

Prayer, in this sense, is not a means of changing destiny, but **To harmonize with it** That is, to restore harmony between human existence and the divine order.

From the perspective of Qur'anic linguistic jurisprudence, it can be said that supplication represents a moment **Linguistic silence** and **My heart spoke** This means the shift of the center of discourse from the tongue to the heart, where the electrical energy of thought is transformed into a magnetic energy of light that attracts a response. This encounter between thought (mind) and feeling (heart) expresses a meeting **Electricity with light** That is, a moment of balance between the mental and emotional structure in a person.

13. Divine response: awareness, not the event

The response in the Quranic context is not understood as the occurrence of the desired event, but rather as **Awareness of what is required**.

When a person prays while in a state of weakness or feeling helpless, their prayer becomes a reflection of that very weakness. True prayer, however, is built upon a sense of strength derived from the beautiful names of God, as He, the Exalted, said:

"And to Allah belong the most beautiful names, so invoke Him by them." (Al-A'raf: 180).

True prayer is **To be made up of names** Not that you should utter it; rather that you should be merciful in order to call upon the Most Merciful, and be knowledgeable in order to manifest the wisdom of the All-Knowing.

This is what the prophets did, as Joseph identified himself as *"Preserver, All-Knowing"* Moses was described as *"The strong and trustworthy"* They derived their identity from the attributes of the Creator, not from the weakness of the created being.

14. Prayer and divine programming of the soul

The Quranic understanding of the soul is based on its being inherently predisposed to goodness and light, as God Almighty said:

"And inspired it [with discernment of] its wickedness and its righteousness." (The Sun: 8).

But when feelings of fear, poverty, or helplessness prevail, a person activates the dark side of himself and becomes in a vibration far removed from the names of God.

Therefore, prayer is not crying or making noise, but **Liberating oneself from negative programming** And reconnecting it with the source of light from which it was created.

15. Conclusion: Prayer as a return to the Supreme Self

In the Quranic perspective, supplication is not a means of requesting gifts, but **A state of consciousness that restores man to his existential place** As God's successor on Earth.

When a person calms his heart and silences his mind, he hears the inner voice, which is the "call of truth" within him, not the voice of the ego.

At that moment, he realizes that God is not called from the outside, but is revealed within; and that everything happening around him is nothing but **Messages to correct awareness**.

Therefore, the Almighty's saying: *"Call upon Me, I will answer you."* It is not a promise contingent on an external condition, but rather a law of internal emotional upheaval:

When the heart resonates with the names of God, **The response is achieved because the person is in a state of closeness**.

4.53 Between the Quran and modern psychology

The Qur'anic view of the self meets with modern psychological research at a pivotal point, which is self-awareness, but they differ in their starting point and goal.

In modern psychology, self-awareness is viewed as a product of neurological development in the brain, enabling individuals to monitor their thoughts and emotions and make conscious decisions. This awareness is often understood within a limited physical framework; that is, as a measurable neuro-electrical function.

In the Holy Quran, the soul is not merely an intellectual consciousness, but a unified entity encompassing spirit, intellect, and heart, transcending the material world to reach the realm of divine command. The Quranic soul is a complete spiritual consciousness, inherently possessing an ethical and teleological dimension; it knows, desires, chooses, and is held accountable.

The essential comparison:

Distance	The soul in the Quran	The psyche in modern psychology
origin	From the command of God (a spirit He breathed into man)	Developmental neuronal product in the brain
Job	Spiritual, ethical, and intentional awareness	cognitive-behavioral-neurological awareness
The goal	Achieving purification and returning to God	Adapting to the environment and achieving psychological balance
Structure	Intertwined: spirit – heart – soul – self – body	Monosemous: Mind – Feeling – Behavior

From this perspective, it can be said that the Quranic soul is a harmonious model of comprehensive consciousness; it combines neurological structure and spiritual intentions, material experience and ethical message. It is not confined to the brain, but extends to every atom of the human being as a conscious energy connected to the Absolute.

Consciousness in the Qur'an is not just awareness, but remembrance, and a revival of the connection between the creature and the Creator.

Towards a compromise model

An integrated conception of the self can be drawn that combines the two approaches:

- The material self: represents limited neurological consciousness (mental processes, behavior, emotions).
- The Quranic soul: It represents the comprehensive spiritual consciousness that contains and directs materialism.

In this way, the soul becomes a bridge between science and faith, between observation and manifestation, between nerve and spirit.

4.54 Freud's Delusions and the Narrations of the Qur'an: A Reading of the "Data" of Dreams and the Levels of the "Soul"

In our journey to explore "the self in the Qur'an," the world of dreams is one of the most revealing realms for understanding the inner conflict and levels of consciousness. Modern psychology, particularly Freudian psychoanalysis, has attempted to delve into this world, but, as we will demonstrate, it has stopped at the threshold of "basement" and has not reached the level of "complete consciousness" offered by the Qur'anic vision.

The limits of Freudian analysis: The jurisprudence of the "commanding self"

Sigmund Freud presented a model in which he interpreted dreams as an outlet for repressed desires, specifically "childhood anxieties" related to taboos and sexuality. Despite its historical importance, his methodological error, as we explained in our discussion, lies in deriving his laws from pathological and hysterical cases and generalizing them to all healthy individuals.

This approach is not blameworthy, but it is inadequate. What Freud described with such precision is not the human psyche in all its dimensions, but rather an accurate

description of the "base self," the lowest level of the psyche. It is the psyche when it is imprisoned by desires and feeds on forbidden things. Dreams at this level are nothing but "mere jumbled thoughts," and are indeed a reflection of past anxieties and taboos.

The Quranic Horizon: Dreams as "narrations" and "statements"

While Freud stopped at "confused dreams," the "linguistic understanding of the Qur'an" offers us a broader and more comprehensive concept. The Qur'an describes dreams using the term "narratives" (as in the "Interpretation of the Narratives" of Joseph). And a narration, as we know, is a dialogue and the transmission of information or "data."

Here, the vision of dreams merges with the "map of the human being" presented by the book. The "heart" is not just a pump, but the "center of universal consciousness," and the main "receiver" for these "data" (conversations).

The human "soul," according to its condition and degree of purification, adjusts the frequency of the "heart" (the receiver) to pick up "data" from different sources:

1. The "Dreams of Confusion" channel (data of the commanding self):

When the psyche is in a state of command, immersed in passion, the heart is oriented downwards. Here, it picks up confused "data" originating from the "evil companion" (the devil), the "worries of the body," or repressed "childhood" memories. This is the world Freud confined himself to, the world of "hypothetical thoughts."

2. The "True Visions" channel (spiritual data):

When the soul ascends through purification and reaches the levels of the self-reproaching or the tranquil, the heart is cleansed and becomes ready to receive divine messages from the realm of divine command. These messages come from the spirit or the higher realm.

Predictive vision: The miraculous nature of Quranic consciousness

This "narrative" model is the only one capable of explaining "prophetic visions" (predictive dreams), which Freudian and materialist analysis failed to grasp. A true vision that reveals the future is conclusive proof of:

- That the "soul" can connect with an information source (data) that transcends physical spacetime.
- The future, in God's knowledge, is "known" and recorded in the "data" of the world of command.
- Materialism (from which Freud and Marx proceed) is incapable of explaining existence, because the vision proves that the idea (the data) precedes the matter (the event).

Conclusion: From Freud's "basement" to the "ascent" of the psyche

Freudian dream analysis is not wrong; it is a precise science, but a science of the "basement" of the psyche, the "commanding self" at its lowest point. The Quranic vision, however, offers a complete "map" of the psyche, from the basement (the commanding self) to the highest levels of spiritual ascent (the tranquil and perfected self).

Dreams, in the "Jurisprudence of the Qur'anic Language", are "narrations" (statements) that the "soul" receives through the "heart", and their quality (whether confused or visions) depends on the degree of "purification" of this entity and the direction of its connection; either towards the "companion" or towards the "spirit".

4.55 Humanity and Succession: Cosmic Consciousness and Divine Subjugation

introduction

The question is often raised regarding the Almighty's saying:

"And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him." (Al-Jathiyah: 13)

And how can this universal subjugation be reconciled with human suffering from poverty, disease, or deprivation?

At first glance, the paradox seems like a puzzle: if the universe is at the service of man, why are his desires not fulfilled?

But this paradox disappears when subjugation is understood in light of **Human conscious structure** As the Quran portrays it.

Creation and prostration: Man is the axis of the cosmic order

The verse indicates:

“And when your Lord said to the angels, ‘Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My spirit, then fall down prostrating to him.’” (pp. 71-72)

To the moment the relationship between man and the universe was established.

The angels' prostration is not merely a symbolic ritual, but a declaration of submission. **Cosmic systems** For man, as the creature who carries **Divine consciousness** The deposited in his saying: *“And I breathed into him of My spirit.”*

However, the Quran made an exception for one system from this prostration, namely "Iblis", who *“He refused and was arrogant and became one of the disbelievers.”*

In symbolic, intentional readings, Satan is represented **Internal rejection system** In humans: it is that system of ideas, beliefs, and selfishness that hinders the soul's submission to the truth.

Iblis as a symbol of the resistance system in consciousness

In this understanding, Satan is not an external being with a body, but **Symbol of an internal cognitive stream** It is manifested in negative thoughts, mistrust of God, and resisting the light with ignorance.

The devil is that idea which arises in the mind and then turns into a belief, so the belief becomes behavior, and the behavior becomes a pattern that reproduces darkness in consciousness.

When an idea remains merely a thought, it is “devil,” and when it turns into an action, it is “the devil.”

Thus it becomes clear that **The arena of conflict between man and Satan is the inner self, not the material world..**

Subjugation as an emotional response

Divine subjugation does not mean that the universe fulfills human desires simply by asking, but rather that **The universe responds to the vibrations of his consciousness and feelings..** Falcon - as in the Almighty's saying: *"Everyone has their own rules."* It is based on the law of universal obedience, but it does not understand the language of words, rather **The language of feeling.**

Every thought, intention, or emotion that a person sends out is something that is activated in the system of subjugation.

Therefore, if a person is overcome by feelings of fear and despair, the universe responds to those vibrations, because **Neutral subjugation** It does not know good or evil, but rather activates what it receives from human consciousness.

In this sense, man is the one who issues the command, and the universe executes it, in accordance with the Almighty's saying:

"I will make a successor on earth." (Al-Baqarah: 30).

The meaning of prostration in light of universal law

In the Quranic concept, prostration is not limited to placing the forehead on the ground, but rather means **Complete obedience and the relinquishment of individual will before the higher authority..**

Every being prostrates, that is, submits to its existential law that God established for it.

When a person enters a work environment or a system of life, and gives up his personal will out of respect for its rules, he is "prostrating" to that system in its broadest sense.

But the only system that does not bow down—that is, does not obey—is the system of "Iblis," that is **internal fire** Represented by the energy of violence, arrogance, and rejection.

Self and Trust: Between Subjugation and Testing

God Almighty says:

"We offered the trust to the heavens and the earth and the mountains, but they declined to bear it and feared it; but man bore it." (Al-Ahzab: 72)

He affirms that man alone has been granted the consciousness capable of understanding this trust, which is **self** Which unites the body and the soul.

The spirit is divine perception (consciousness), the body is the physical instrument, and the soul is the intermediate field that oscillates between light and darkness.

Self-purification, then, means **Unifying conscious awareness with the unconscious mind** That is, bringing light into the dark areas of perception.

The unconscious mind as a field of manipulation

From the perspective of Qur'anic psychology, the unconscious mind (or soul) represents the true command center in man, and it is what emits the influential vibrations in the universe. The conscious mind sees through the five senses, while the unconscious mind manages the pulse, breathing, visions, intuition, and everything that the eye cannot perceive. When consciousness merges with the unconscious mind, a person enters a state of **Spiritual harmony**. And the cosmic response is realized for him, which is translated in the Almighty's words:

"My servant continues to draw near to Me until I love him. When I love him, I become his hearing with which he hears, and his sight with which he sees..."

In this case, man reaches the status of a divine servant who, if he says to something, "Be," it is, because his will has merged with the supreme divine will.

Self-purification as a condition for existential realization

Self-purification is the Quranic condition for connecting with cosmic consciousness:

"He who purifies it will succeed, and he who corrupts it will fail." (The Sun: 9-10).

The soul that is purified from the programming of fear, greed and selfishness becomes an open channel for divine light.

As for the insidious soul, it is the one that is immersed in the material dimension and suffers separation from its spirit, so it lives in anxiety and deprivation.

Thus, poverty, illness, or pain **Reflecting the separation of the soul from its original energy**. Not as a punishment or due to divine incapacity, but as a call to remember:

"They forgot God, so He made them forget themselves." (Al-Hashr: 19).

Conclusion: Awareness of the Caliphate and connection with the Absolute

A person's awareness of their position as a successor is an awareness of the nature of their inner existence:

It contains the angels (the obedient energies), it contains Iblis (the rejecting consciousness), and it contains the soul that oscillates between them.

If he purifies himself, his soul unites with his body through enlightened consciousness, and the lights of the Most Beautiful Names are manifested in him.

Only then is the meaning of subjugation realized: that **The universe within you bows down to you, because you bowed down to your Lord..**

But if suspicion and darkness prevail, then the universe reflects that suspicion, as God Almighty said in the Hadith Qudsi:

"I am as My servant thinks of Me. If he thinks well of Me, then it is for him, and if he thinks ill of Me, then it is for him."

In Qur'anic consciousness, **Man does not change the world, but rather he changes his consciousness, and the world changes accordingly..**

What has been made subservient to you will not obey you until you obey your truth, and what has been commanded to prostrate to you will not prostrate unless you prostrate to the light that is in you.

4.56 A contemplative vision: The soul as divine light on a journey of experience and creation

Introduction to the reality of creation

This perspective presents a cosmic vision based on Quranic verses and divine wisdom, revealing the truth about humanity as an immortal divine spirit that came into this world of its own free will on a journey of discovery and experience. "You were dead, and He gave you life; then He will cause you to die, then He will give you life again" (Al-Baqarah: 28).

The luminous origin of man

You are not a body that acquires a soul, but rather a sublime divine soul manifested in this physical body. You are a light from the light of God, descended from the world of lights to the world of matter not as punishment or retribution, but by choice and love to discover the secrets of creation. "God is the Light of the heavens and the earth" (An-Nur: 35).

The wisdom of physical incarnation

This physical world is the stage for experiments and the field of testing, where knowledge is achieved through practice and experimentation. “He who created death and life to test you [as to] which of you is best in deed” (Al-Mulk: 2).

Forgetting and the intermediate choice

In the intermediate realm, your soul chose every detail of its journey: your color, your family, your faith, and your experiences. Then oblivion came as a veil, so that the journey of remembrance could begin anew. “And when your Lord took from the children of Adam, from their loins, their descendants and made them bear witness against themselves, [saying]: ‘Am I not your Lord?’ They said: ‘Yes.’” (Al-A’raf: 172).

Human creative ability

The Creator has given you the power of will and choice to be His successor on Earth, creating your reality with your thoughts, feelings, and intentions. “His command, when He intends a thing, is only that He says to it, ‘Be,’ and it is.” (Ya-Sin: 82).

Spiritual purification and elevation

You must purify yourself from material impurities and turn towards the luminous origin. “He has certainly succeeded who purifies it, and he has certainly failed who corrupts it.” (Ash-Shams: 9-10).

The wisdom behind pain and suffering

Every harsh experience is a school for growth, and every pain is a messenger who whispers in the ear of consciousness. "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits" (Al-Baqarah: 155).

The enemy... the hidden lover

Even those we see as enemies are in reality friends in the unseen world, who have chosen difficult roles to help you on your journey. "Repel evil with that which is better, and then the one between whom and you there is enmity will become as though he was a devoted friend." (Fussilat: 34).

Success in the test of life

True success lies not in avoiding difficult experiences, but in how to live through them and emerge from them with a sound heart. "The Day when neither wealth nor children will avail, except for one who comes to God with a sound heart." (Ash-Shu'ara: 88-89)

Conclusion: Returning to the Origin

Here you stand on the threshold of consciousness, preparing to return to your luminous origin. "Indeed, we belong to Allah, and indeed, to Him we will return" (Al-Baqarah: 156). Remind yourself of your true nature, prepare your creative powers, and begin the journey back to the Higher Self, to the primordial light, to the source from which you came.

"Glory be to Him Who took His servant by night from the Sacred Mosque to the Farthest Mosque" (Al-Isra: 1).

Yes, that's right. They told you that you were wronged, that you would be tested in this life, and that this life is nothing but a test, a punishment, a consequence, or a trial. That's what they told you, but they deceived you.

You, O human being, must understand who you are. You are not a body that acquires a soul; you are an immortal divine soul incarnated in this body. You are a light from the light of God, descended from this light, from Paradise, to the material world. This descent is not a punishment, but rather by your own free will, by the free will of this soul, you descended to experience and discover this material dimension, this material world, the world of darkness, the world of duality, the world of the consciousness of separation, the valley of tears, Plato's cave.

The purpose of this discussion is that this worldly life, as the Creator of existence said, is a game: "Know that the life of this world is but play and amusement." This is the game of life. The soul, your true self, is meant to discover and experience all the energies present in the material world. It is up to you, or rather you must, to rise above, to understand, and to remember who you are in order to reach your higher self, content with yourself, content and pleasing to your Lord. You are here only on a journey of discovery and understanding of all these experiences, which you, in truth, chose of your own free will in the unseen world, in the intermediate realm. In the intermediate realm, you chose your skin color, your faith, your parents, your homeland, and all the experiences you wished to have. But you forgot—that is why you are called human. But when this worldly life began, you forgot who you are. That is why you must remember. That is why the messengers were sent: to remind you who you are.

You create your reality in this earthly life. God, the Creator, has given you the power to create whatever you will. This power is will: "And you do not will except that God wills." The universe and its Creator are aligned with your will. Everything you will, believe in, and hold to be true, you create in your reality: "Is it you who create it, or are We the Creators?" So, when you forget who you are and think that you are merely this body, a body with a hollow core, and that you are only thoughts, feelings, and beliefs, then you have sunk to the lowest depths of materialism. You

see yourself as matter. When you see yourself as matter, all energy is affected by you, it will influence you. Why? Because when you are aware of, or forget, your true nature, because in reality, everything is subservient to you. This universe will be subservient to you if you know your true nature. If you are unaware of your true nature, it will not respond to you: "And you will be superior if you are believers," "Glorify the name of your Lord, the Most High." If you do not have the belief and faith that you are the creator, or that everything you think and feel manifests in your existence, this is a problem. The universe will be against you: "And We did not wrong them, but they were wronging themselves."

If all the experiences you will have in your life are solely for you to become aware of and understand the laws of the universe, and to realize that you are the consciousness that embodies everything that happens to you in your life: "And We did not wrong them, but they were wronging themselves." Your mind, your brain, is what you must do because it is a communication device. When you give it existential thoughts and questions, when you "give your Lord wine to drink," then your mind will reveal and activate all the energies available to you so that you can understand the matter and create your paradise. But if all your thoughts, beliefs, and questions that you ask your mind are nothing but darkness, sadness, misery, obsessive thoughts, anxiety, and grief, then your mind is now "being eaten by birds." Because you are all energy, your mind is either your master or your devil: "And by the soul and He who proportioned it and inspired it [with discernment of] its wickedness and its righteousness." That is, the soul, your soul, is a creative being; it either creates immorality or creates paradise.

So here you are in this earthly life, in this experience, and you must create your own paradise, the paradise of awareness. But all of this happens when you become aware of your true nature and realize that you are the cause of everything that happens to you. When you realize this, it is half of awareness. You must create your paradise consciously, and do not be, nor create, your paradise while you are unjust to yourself: "And he entered his garden while he was unjust to himself." You are here now with all these energies, call them darkness and light, because in reality, in the unseen world, there is neither good nor evil, but rather love, light, and peace. But in

the material world, good and evil are in your mind; it is your mind that distinguishes between one thing and another. Good and evil are information created by your mind: "Perhaps you dislike a thing and it is good for you; and perhaps you like a thing and it is bad for you. And Allah knows, while you do not know."

If you must live and experience all these things, all the experiences you go through to create your paradise—the paradise of marriage, the paradise of a project, the paradise of studies, the paradise of a position, the paradise of a home, the paradise of a house, the paradise of paradise—then create your paradise consciously. This means creating it with the awareness that you are a soul, not a body. It means not creating this paradise with all your intentions being selfish, superficial, and for show. If you do create your paradise, you are doing yourself a disservice. You created it with the awareness of separation from others, selfishness, arrogance, and desires: "And he followed his desire, and his affair was excessive." If you enter your paradise, you will feel that it has no soul; there is no peace or happiness, because your own self, your soul, wants to tell you that you are wrong, that you have gone astray. So you must purify yourself.

In short, your mind has the power to create paradise for you if you give it positive thoughts and feelings, because you are the leader, the one who is aware, the one who gives commands to your mind. Your thoughts aren't in your brain; they exist in the ether, in the heavens. So you must control your thoughts, feelings, and intentions, and most importantly, intentions, because intentions have more power than thoughts and feelings: "Actions are judged by intentions, and each person will be rewarded according to what they intended." Therefore, focus your awareness on what you love, what you desire: "They do what they are commanded." All the laws of the universe will manifest your commands. But are your awareness commands negative or positive? Whatever your awareness focuses on will manifest. If you focus on the negative, you will experience negativity in your life. If you focus your awareness on the good, all that is good will manifest in your life.

You must be aware of your subconscious mind and realize that you are responsible, responsible for everything. Existence will create everything you feel because it is an

experience; you are in an experience, and you must rise above it and control yourself. When you reach this point, God will grant you wisdom and guidance to control your feelings, thoughts, and the flow of your ideas so that you may realize you are creating your own paradise. Therefore, you must rise above, elevate your consciousness, realize your true nature, and ascend to the level of "the Night Journey from the Sacred Mosque to the Farthest Mosque" from your awareness. If you are certain and believe that you are this cosmic light here, doors in this universe will open for you—doors of creation and freedom. But know yourself, and you will know your Lord.

This spirit, when it is embodied in this body, is the soul. It is the soul, and the soul is feelings, thoughts, and relationships. If this soul is purified—and many ask what purification is—then you must purify yourself from all these negative beliefs, feelings, and relationships with people, money, and everything else. You must control your feelings and thoughts so that you may rise above them and realize that all your pain, if it is indeed pain, is merely a messenger trying to tell you that something is not right. But every pain you have experienced is a school, not a prison. All pain, every loss, every absence, every feeling of torment, every sense of fear, depression, sadness, anxiety, anger—it is simply a messenger within you trying to tell you that you are not on the right path.

Feeling is a message; every feeling is a message, a prophet and messenger telling you that you are not on the right path. There is no such thing as mental illness, no such thing as obsessive-compulsive disorder, only names you and your forefathers have invented, for which God has sent down no authority. Depression, sadness, anxiety, anger—these are all messages, a messenger within you who wants to convey to you: "And among you is the Messenger of God." This messenger, this feeling, is a message or a messenger who wants to tell you that you are going against the laws of the universe, that you are not on the right path: "Whoever follows My guidance will neither go astray nor suffer." Every feeling, every state you experience and become aware of, is a message telling you to change something in your life, to change an idea within you, a judgment, a belief. Change. For God does not change. God does not change what He has decreed, and I am not unjust to His servants. He, the Exalted,

said to you: "Indeed, God does not change the condition of a people until they change what is in themselves." What is in yourself. And we said that the self is feelings, thoughts, and relationships. Change.

If your own self, your higher self, is what creates all your experiences, every harsh and negative experience, it's because it loves you and wants to reveal your true self. Your enemy, your enemy, is the one who loves you most in the unseen world. This enemy who harbors negative feelings towards you—if you knew that this same enemy you call an enemy is the self that loves you and has chosen this harsh role with you in this life's drama. This enemy is the one who wants good for you within you and wants to show you that there is something unjust within you that you must change. This is the enemy you call an enemy. Therefore, in the Quran: "Repel evil with that which is better; then indeed, the one between whom and you there was enmity will become as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great share [of good]." This means that this knowledge and understanding that your enemy is a message is only given to those of great fortune. "Repel evil with that which is better; then indeed, the one between whom and you there was enmity will become as though he was a devoted friend." The Creator of existence, Glory be to Him, speaks of your enemy who harbors negative feelings and thoughts towards you, telling you to repel evil with that which is better, and then the one between whom and you there was enmity will become as though he was a devoted friend. He will be a close friend because he is truly a close friend in the unseen world. He simply chose this negative role, this harsh and cruel role in this experience, because we have all chosen roles. This soul chose this role to be your enemy because it loves you as a soul and wants you to arrive quickly, to discover life, to change yourself, to torment you. Just as gold is refined when it is found, it must be refined by fire to burn away all the darkness within it until it becomes pure gold. This soul that loved you wanted, in the unseen world, to play this light so that you might ascend as quickly as possible. This is why we said that everything you experience is nothing but a discovery and testing of all these energies so that they may emerge, rise, and ascend: "I will burden him with a great ascent." So that you may ascend, so that you may reach your higher

self, your light, because you are a light that has manifested in the world of existence to create and discover.

If there were no injustice in the universe, no chaos in this universe, that would be a mistake. On the contrary, this world is a game, not a trial, hardship, or test. It's a game whose rules you must know to play it and reach the end, the end of any experience you've lived through, regardless of how harsh or not. Take every experience as a lesson and emerge from it with a pure heart. We are all equal in this universe; even the prophets and messengers, as the stories tell, must experience—negative experiences, in fact—simply to discover our true selves. So, there is no darkness, injustice, or tragedy; it's simply the game of this worldly life, a flower. But you must know its rules: "And whoever transgresses the limits of Allah has certainly wronged himself." You must understand that every experience is ultimately a choice made by your Creator. Every experience you've lived through, as it was—the loss of a loved one, the loss of money, the loss of life, and the loss of crops—live through this experience. Remember, it's a message. But don't let go, abandon, or forget this experience. After this experience, you'll emerge with a sound heart. Because the universe doesn't judge you, doesn't see your experience, and doesn't even care about the experience itself as it happened. Rather, it judges you on how you lived through this experience, how you felt, how you sensed things, how you acted, and how you performed your deeds.

The universe doesn't care if you're the richest person in the world or a gardener; it doesn't care. It's all a physical experience, nothing but an illusion. Everything you see as physical is an illusion. But what is the truth? This experience you lived through, how did you live it? How did you navigate it? If you succeeded in this experience, as we said, with its negative and positive aspects, with a pure heart—no hatred, no revenge, no destruction, no obsessive thoughts, no depression—then you have succeeded. You will never experience this again because you emerged from it with a pure heart: "Except for one who comes to God with a sound heart." Remember this and always think beautiful thoughts. Create images as you would like to see them. You are the one who must create images of your life as you wish. Always imagine what you want it to be because, as we said, you are the consciousness that creates

everything. You are not just a physical body; think about this and repeat it: you are a divine light, an eternal divine light embodied in this physical body.

4.57 Integrating the Quranic vision of the self with the contemporary marriage crisis

Introduction: The existential crisis and the distorted image of marriage

Amidst the profound social and economic transformations sweeping the modern world, one of humanity's most complex problems has emerged: the crisis of marriage. This crisis is not merely a superficial social or economic one; it is, in essence, an existential crisis reflecting a deep-seated imbalance in humanity's understanding of itself, the purpose of its existence, and the nature of the relationships God intended for it. The alarming rise in divorce rates, the growing reluctance to marry, and the proliferation of toxic relationships are all symptoms of a single, diseased soul, one that has become detached from its innate nature and the existential blueprint laid out for it by its Creator.

As the text provided for enrichment adds, the starting point for understanding this crisis lies in **"The power of mental image"** Regarding marriage, this image has been tarnished by negative social experiences and misconceptions, to the point that the mere mention of marriage evokes for many notions of restriction, misery, and conflict instead of tranquility, love, and mercy. This mental image is not just a fleeting thought; it holds sway over us, and it is a kind of "presumption" that we present to God, the All-Hearing, the All-Seeing. If our presumption is that marriage is a punishment and a trial, then what we presume may come to pass. But if we desire a different reality, we must first correct this image and restore marriage to its rightful place as the most beautiful scene in existence: a man and a woman in a sacred bond. This distinction is what the "symbolic, purposeful reading" of the Quran reveals to us, linking the soundness of a person's inner structure (the soul, the heart, the mind) to the success of their most intimate external relationship (marriage).

Chapter One: Marriage Failure - A Mirror of a Failure to Understand and Discover Oneself

A successful marriage is based on mutual understanding. But the fundamental question is: how can a person understand another if they don't understand themselves? And how can they build a healthy relationship before first discovering themselves?

- **Marriage and the "map of the human being":** When we apply the Quranic map of the human being to the crisis of marriage, we find that:
 - **The heart (brain) programmed to fail:** If the "heart" is programmed – not only through TV series, films, and mainstream cultural discourse, but also through **negative preconceived notions** If marriage is a struggle, a constraint, or merely a contract of interest, it will form "intellectual habits" (the major gears) that automatically drive its owner towards rebellion or escape at the first crisis.
 - **A darkened heart and a lack of insight:** The heart is the center of insight and faith. If the heart is diseased with doubt, selfishness, and distrust of God and His power, and filled with... **Having a bad opinion of God regarding the matter of marriage** He is incapable of seeing the good in his partner, and of discerning wisdom from difficult situations. The crisis is not resolved by the logic of the heart alone, but by the insight of the soul, which sees beyond the present moment and utilizes the tools of divine insight, such as... **The Book, Wisdom, and Prophecy** To distinguish signs and seek guidance.
 - **The soul that incites evil versus the soul at peace:** The lower self seeks in marriage only the immediate gratification of its desires. If it does not obtain pleasure and comfort immediately, it drives its owner to escape or seek an alternative. It may also fall into a trap **Feeling of self-sufficiency** The illusion of a partner (whether through money or position) is detrimental to the relationship, for it is an excess in the balance: {Nay, but man does transgress all bounds, in that he looks upon himself as self-sufficient.} Meanwhile, the tranquil soul, which

finds its peace first and foremost in God, understands **The reality of mutual need** As a basis for the relationship and as an acknowledgment of the oneness of God (there is no perfection except Him), one is able to be patient, give, and strive to achieve shared "dwelling," which is a process of building and not a fleeting moment.

- **Self-discovery first (the lesson of Moses, peace be upon him):** The story of the marriage of the Prophet Moses offers a profound lesson: he did not marry in Egypt despite his high status because he had not yet discovered himself and was in a "gray area." His journey to Midian and the period of self-discovery and self-formation prepared him to successfully navigate the experience of marriage. Marriage is a journey of self-discovery, and it cannot be undertaken before taking the first steps toward self-discovery.
- **"He created for you mates from yourselves":** The verse lays the foundation. If the spouse is from "ourselves," then failing to understand and discover "ourselves" first inevitably leads to failing to understand "our spouse." A person who does not know the components of their own self, their strengths and weaknesses, and how to "purify" it, will be incapable of building a successful relationship.

Chapter Two: Emotional Poverty and Directing Needs

The Prophet's saying warns that "Satan promises you poverty." This poverty is not only material, but—as bitter reality indicates—it is also emotional and existential poverty.

- **The nature of "emotional poverty":** It is a rupture in a person's inner connection with their true feelings, stemming from the heart's disconnection from the primary source of security and love, which is God. This poverty causes a person to live in misery despite abundant wealth, experiencing an emotional emptiness that they attempt to fill with fleeting relationships or addictions, and rendering them incapable of giving to their partner because they are empty inside.

- **The illusion of self-sufficiency and the poverty of need:** This emotional poverty may also manifest itself in the form of **Loss of sense of need**. The healthy aspect of marriage lies in recognizing the other's needs, and falling into the illusion of self-sufficiency, which, as we mentioned, corrupts relationships. Marriage, in its essence, is based on the healthy recognition of mutual need.
- **Directing one's needs to God first:** The solution lies not only in finding a partner to fill the void, but in **Directing the genuine feeling of need to its primary source, which is God**. As Moses, peace be upon him, did when he said, "My Lord, indeed I am in need of whatever good You would send down to me." Acknowledging one's poverty and need for God is the beginning of true wealth. Then, a person does not enter marriage with the logic of an emotional beggar, but rather with the logic of a partner seeking tranquility and affection, connected to the ultimate source of wealth. **chastity** About showing need in a vulgar way to humans.
- **Marriage as an "enrichment" of emotions:** A healthy, natural marriage built on this foundation is the strongest source of emotional richness. It is the only relationship that combines tranquility, affection, and compassion. When a couple lives these meanings with hearts connected to God, their hearts are enriched, their souls find peace, and they experience emotional fulfillment that protects them from the clutches of emotional poverty and external temptations.

Chapter Three: "Prayer"... A Deeper Connection and a More Precious Pledge

When God Almighty says: "Then there came after them a generation who neglected prayer and followed their desires," prayer here has a broader meaning than just bowing and prostrating.

- **Prayer as a "connection" and a link:** Prayer is the connection between a servant and his Lord, and it is also the connection between a person and their innate nature, the universe, and their spouse. A successful marriage is a form

of ongoing "prayer" between the spouses; a mutual connection based on remembrance (kind words), listening, and reverence.

- **Marriage as a "solemn covenant":** This "connection" is manifested in its highest form in the Quran's description of the marital relationship as **"A solemn covenant"**. This is the same description given to the relationship between God and His prophets. This underscores the sanctity and depth of this bond, showing that it is not merely a social contract but a spiritual connection and a profound responsibility before God.
- **Neglecting prayer (spiritual connection) and following desires:** When this connection—the connection of the heart to God, and the connection between husband and wife—is lost (perhaps due to a delusion of self-sufficiency or negligence), emptiness spreads. This emptiness is filled by Satan with lusts. Forbidden relationships, betrayals, and a focus on the body rather than the soul are all false substitutes to compensate for the lack of true connection and the sacred covenant.

Chapter Four: Practical Purification... Marriage as a School for Reform and a Test of Piety

The Quran does not offer us an abstract theory about the soul, but rather a practical method for its purification. Marriage is one of the greatest arenas for this practical purification.

- **Marriage as a field of greater jihad:** "Striving against one's own desires" and "restraining oneself from following one's whims" are practically manifested in married life. This includes patience with bad character, controlling anger, treating others kindly, and understanding... **mutual need** Ignoring shortcomings are all practical exercises for taming and improving the "commanding self".
- **Piety as mutual protection:** Marriage is a true test **For piety** In its deepest sense: **Self-prevention and mutual protection** This is the relationship in which the words of God Almighty are manifested: "They are clothing for you, and

you are clothing for them.” Each party protects and safeguards the other from falling into temptation and deviation. This protection is not passive but rather a positive action that requires awareness and effort.

- **The value of modesty (vitality):**In this field, the value of **shyness** True modesty (derived from shyness and life) is a strength, not a weakness. A woman who maintains her vitality and inner purity (walking with the modesty of the daughter of Shu'ayb) attracts a strong and trustworthy man, building a relationship based on mutual respect. Modesty is not passive shyness, but rather an expression of a vibrant soul untouched by vulgarity.
- **Seeking divine permission and reading the signs:**The journey of marriage must begin **With God's permission** And he asked for guidance (in houses which God has permitted to be raised). And the young man and woman must be aware. **To read the signs** Divine guidance (through dreams, intuition, events) may guide them in determining the viability of this relationship, using tools **The Book, Wisdom, and Prophecy** Which God has given to every human being.
- **"And We made his wife righteous for him":**Reform is not merely a prerequisite for marriage, but an ongoing process that continues afterward. The story of Job (peace be upon him) indicates that reform is part of divine mercy bestowed upon couples striving for good. Marriage is a continuous workshop for self-improvement, which naturally leads to the improvement of the relationship.
- **Moses' practical model:**The story of Moses' marriage provides a practical model for all these meanings: his acknowledgment of his need for God, initiative, strength and trustworthiness, the insight of Shuaib's daughter in reading, her modesty and good manners, the wisdom of her father, and reliance on God despite the lack of material means.

The marriage crisis cannot be understood in isolation from the universal conflict between right and wrong.

- **The devil hates the most beautiful sight:**Satan hates the sight of a man and woman together because it represents the perfect image of the beauty and unity inherent in Paradise, a sight that has angered him from the beginning. His primary goal is to sabotage this relationship or distort its image to prevent it from taking place.
- The enemy who "promises you poverty" and glamorizes "self-sufficiency": Satan's strategy is twofold:
 1. Poverty promises you: It portrays marriage to young people as a financial and moral burden.
 2. He commands you to commit immoral acts: He glorifies forbidden relationships as an "easier" alternative.
 3. **It gives you a false sense of self-sufficiency:**The man or woman deludes himself into thinking that he does not need the other, and that he can be self-sufficient (with his money, his position, and other fleeting relationships), and this self-sufficiency is the tyranny that severs the bond of affection and mercy.
- **Challenges of the times and the imbalance:**Modern conditions (relative prosperity, weak sense of responsibility, and material opportunities for women) have led to**A weakness in the concept of true masculinityandIncreased sense of self-sufficiency in women**This imbalance in roles and perceptions disrupts**On the scale**The rule that God set for the marital relationship is: "Do not transgress in the balance," and it leads to abstaining from marriage or its rapid failure.
- **The dangers of abstaining from marriage:**Abstaining from marriage is not a solution; rather, it leads to the great corruption and discord that the Prophet (peace and blessings be upon him) warned against. The inevitable alternative will be either adultery or serious moral deviations (such as pedophilia) resulting from the suppression of natural energies and their failure to be channeled within their proper and sacred framework.

- **Targeting the "first existential unit":**The relationship between Adam and Eve was the first human relationship in existence. Corrupting this relationship meant corrupting the very foundation of human society. Therefore, one of the worst forms of corruption is that which destroys crops and livestock.

Conclusion: Towards restoring "dwelling" and correcting "suppositions" in the journey of existence

The contemporary crisis of marriage is, at its core, a crisis of a soul divorced from its innate nature, a heart severed from its source of light, and a mind programmed with distorted concepts and mental images that contradict God's laws of creation. The solution lies not merely in reforming laws or providing material incentives, but rather...**By repairing the internal map of man.**

The road to a successful marriage begins with:

1. **Correcting one's mental image and perception of God:**Returning to the view of marriage as the most beautiful scene, and as a solemn covenant, and trusting that God wants ease and mercy for us.
2. **Self-understanding and self-discovery first:**Before looking for a partner, one must begin the journey of understanding oneself, one's components, and purifying oneself.
3. **Recognizing the reality of mutual need:**Getting rid of the illusion of self-sufficiency, while directing the deepest need towards God Almighty.
4. **Self-purification:**By striving to elevate it from "the one who commands evil" to "the one who is at peace", through acts of worship and striving against desires, and considering marriage as a field for this purification.
5. **Redefining marriage:**From being an "economic project" or a "passing relationship" to being a "dwelling," a "prayer" (connection), a "solemn covenant," and a "mercy," it is one of the signs of God.

6. **Awareness of the enemy's strategy:** And protection from it is through remembrance and seeking refuge in God, adhering to His law, and asking for divine permission and insight in choosing.

Only in this way does marriage transform from being a source of misery and conflict into being a major station in the “journey of existence, responsibility and destiny”, and a practical school for achieving the Almighty’s saying: “O tranquil soul, return to your Lord, well-pleased and pleasing [to Him].”

4.58 Towards a "Quranic Anthropology of the Soul"

This concluding chapter aims to establish a comprehensive Qur'anic vision of humanity that could form the nucleus of a new science, which could be called...*Qur'anic anthropology of the soul* That is, the study of man as a spiritual-mental-physical being who lives in a network of meaning, not in a material void.

The foundations of this proposed science:

1. The unity of the human being: Man is not a composition of separate elements, but an integrated system in which the spirit, mind, soul and body interact within one divine law.
2. Knowledge as worship: Scientific research in man becomes a form of worship when it is intended to understand the wisdom of creation, not merely to control nature.
3. Spiritual energy as a scientific force: The realization that the spirit has laws that operate as much as the laws of physics, but they relate to the world of command, not the world of creation.
4. Consciousness as the horizon of creation: Consciousness is not the result of creation but its means; man was created to be conscious, and consciousness is the most complete image of human existence.

The purpose of this concept

Establishing a Quranic science of psychology does not mean rejecting empirical science, but rather transcending it to a broader dimension where psychological and social phenomena are understood within the framework of divine purposes. The Quran presents an anthropological vision that sees humankind as a rational, ethical, and energetic being, embodying within itself the elements of creation, clay, and light.

With this understanding, in the Qur'anic perspective, man becomes not only an interpreter of the universe, but also a witness to it, reflecting within himself the image of existence between earth and sky.

that *Anthropology of the Quranic Psyche* is a call to rebuild human science on the foundations of monotheism, so that science becomes a path to knowledge, knowledge a means of purification, and purification a way to return to God.

4.59 Between ease and hardship: Man's journey from self-forgetfulness to knowing the truth

Introduction: Man's questioning of life and ease

In the spiritual and intellectual journey of man, a fundamental question always arises: Why do things sometimes seem difficult and require struggle and patience, when they are supposed to be easy?

The Qur'an implicitly answers this question in a higher context: "Allah intends for you ease and does not intend for you hardship." Al-Baqarah: 185.

Ease is not far off; rather, it is humanity that makes things difficult when it forgets itself and its true place. Every difficulty we face is a reflection of our disconnection from ourselves, from spiritual awareness, and from our understanding of our existence as God's stewards on Earth.

First: Man and forgetting himself

Man is born with an innate ability to discern right from wrong, as the Qur'an states: "And inspired it [with discernment of] its wickedness and its righteousness." (Ash-Shams: 8)

But a person's neglect of their own inner self leads them to see the world merely as material, and to equate their happiness with outward appearances: money, status, beauty, and relationships. This forgetfulness distances them from their inner awareness, causing everything around them to become fleeting and incapable of bringing them security and peace.

Forgetting oneself is forgetting one's position as a successor: "And whatever is in the heavens and the earth is all from Him." Al-Hajj: 64. Everything around man is subservient to him, but if he does not realize this, he becomes like one who tries to swim in a sea without a shore, so he loses tranquility and drowns in hardship.

Second: Mind and Spirit: The Conflict of Two Dimensions

Inside every human being are two voices:

1. **The voice of the material mind:**

It starts from experiences, feelings, and habits, and evaluates everything from the perspective of matter, time, and space.

Example: When a person asks about himself, he answers rationally, saying: "I am a doctor, I am rich, I am a husband, I am a mother." This answer is limited to external appearances and does not reflect the essential truth of the soul.

2. **Voice of the soul and consciousness:**

The voice that speaks of the essence: peace, strength, love, knowledge, the qualities of God in man.

For example, if we ask the soul, "Who are you?", it will answer, "I am peace, I am strength, I am love, I am kindness," that is, it reflects the divine names and attributes that have been instilled in the human soul.

The conflict between these two dimensions defines the human experience of life. All attachment to material things fuels inner darkness, creates psychological and physical illnesses, and hardship in every action.

Third: Tyranny and attachment to material things

The idol is anything that exceeds the limits of man and becomes the source of his value: money, position, beauty, or anything that makes man worship appearances instead of God.

God Almighty said: “And fear God, and God will teach you.” (Al-Baqarah: 282)

When a person worships false deities, they become disconnected from God, and everything becomes difficult, no matter how hard they try. Blessings may even turn into curses because their source is not recognized as being from God, but rather seen as an inherent power or something outside of divine decree.

Fourth: Divine facilitation and true faith

Facilitation is not just luck, but a reflection of true faith:

- Self-belief: A person's realization that he is God's successor, and that everything is subservient to him.
- Faith in God: Acknowledging that God is the source of everything.

God Almighty said: “And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.” (At-Talaq: 2-3)

True faith begins internally, and includes correcting beliefs, rejecting false deities, and purifying the soul: “And he has succeeded who purifies it” (Ash-Shams: 9).

Practical example: If a person believes their happiness is tied to a spouse, job, or money, they are enslaved to false idols. But if they believe they are the source of all blessings, and that everything is at their service, then every event in their life becomes an ease and a blessing, even if it appears difficult from the outside.

Fifth: The subconscious mind as a tool, not a master

The subconscious or unconscious mind is the storage space for all thoughts and feelings.

If a person is not conscious, the material mind will guide his life and repeat negative patterns.

But if inner awareness is directed, and a person realizes that his self is higher than all appearances, then the mind becomes a tool, and the spirit is the leader.

Mental exercise: Imagine yourself as a vehicle; the mind is the engine, and the spirit is the driver. If you let the physical mind alone drive, you will lose your way, but if you unleash your consciousness, it will guide you to all that is good and peaceful.

Sixth: Final symbolic reflection

Imagine yourself as a flower in the garden of the universe, receiving light from the sky and drawing nourishment from the earth, flourishing despite the storms. All the negative energy around you is merely a passing shadow, unable to touch your essence.

When you know who you are, and believe in your Lord, and your heart becomes a mirror of divine light, every difficulty turns into ease, and everything in the universe becomes subservient to your peace and spiritual elevation.

“O tranquil soul, return to your Lord, well-pleased and pleasing [to Him].” Al-Fajr: 27–28.

Returning to oneself and to awareness is returning to one's Lord, not in the external world, but in one's heart and soul. There begins the human journey from self-forgetfulness to the knowledge of truth, and every action, behavior, and deed becomes a source of divine blessing and ease.

Map of the current section: Between ease and hardship

1. Man and self-forgetfulness
 - **Self-forgetfulness** → Seeing the world as merely material

- **Result**→ Attachment to appearances (money, beauty, position...)
- **The verse**"And whatever is in the heavens and the earth, all of it is from Him." (Al-Hajj: 64)
- **The symbol**Man is like a flower in the dark, trying to grow without light.

2. mind**The soul**Internal conflict

- The voice of the material mind
 - It focuses on: experiences, feelings, habits, phenomena
 - Example: "I am a doctor, I am rich, I am a husband"
- Voice of the Soul / Consciousness
 - It focuses on the essence: peace, strength, love
 - Example: "I am peace, I am strength, I am love"
- **Result**He who lets reason guide the vehicle gets lost, and he who follows the spirit achieves ease.

3. Tyranny and attachment to material things

- **tyrant**Anything that becomes the source of your value or worship instead of God
- **Result**→ Separation from God, the difficulty of life
- **The verse**"And fear Allah, and Allah will teach you." (Al-Baqarah 2:282)
- **The symbol**Man worships the shadow instead of the sun.

4. Divine facilitation and inner faith

- **Self-belief**→ Realizing that you are God's successor
- **Faith in God**→ Acknowledging that God is the source of everything
- **The verse**"And whoever fears Allah - He will make for him a way out and will provide for him from where he does not expect." (At-Talaq 2-3)
- **Result**Every difficulty becomes a blessing, every provision comes with ease.
- **The symbol**Man is like a vehicle; the soul is the driver.

5. The subconscious mind as a tool

- **subconscious mind**→ A repository of all thoughts and feelings
- **Unconsciously**→ Repetition of negative patterns
- **With awareness**→ It becomes a tool for achieving ease and convenience
- **The symbol**The mind as the engine, the spirit as the driver

6. Final symbolic reflection

- **Man is like a flower**→ It receives light from the sky, food from the earth
- **Result**All negative energy is merely a shadow that does not touch the essence of humanity.
- **The verse**"O tranquil soul, return to your Lord, well-pleased and pleasing [to Him]." (Al-Fajr 89:27-28)
- **Final code**Returning to oneself = Returning to your Lord in your heart

4.60 The seriousness of the afterlife and the misuse of "God is Forgiving and Merciful"

- **Warning against complacency**The speaker emphasizes that the afterlife (heaven and hell) is a serious and difficult matter, and that entering it is not an easy matter.
- **The fallacy of forgiveness and mercy**The speaker criticizes the use of the phrase "God is Forgiving and Merciful" by some as a way to be lenient, easy, and to downplay the seriousness of divine judgment. He believes that such a statement could lead its speaker to Hell if it is intended as a form of mockery.
- **The meaning of the beautiful name**He explains that forgiveness is for those who seek forgiveness, and mercy is for the righteous, citing a verse **My mercy encompasses all things, and I will bestow it upon those who are righteous.** .

4.61 Moments of approaching death (the approach of death)

- **Warning to the believers**The people of the afterlife (the believers) are informed of the approach of their death months or a year before death through visions and notifications, which allows them to prepare and adjust their actions.
- **Negligence of non-believers**The people of this world (the unbelievers) are taken by surprise and without warning, and that is why they cry out when they see death, saying "**My Lord, send me back so that I may do good in that which I left behind.**" ؎ .

4.62 The throes of death and the beginning of the reckoning

- **uncover**The moment of death's agony is the moment the veil is lifted, when a person begins to see and hear what those around him do not see or hear, as God Almighty says. **And the agony of death will come in truth; that is what you were trying to avoid. So your sight, this Day, is sharp.** .
- **The descent of the angels**The angels tasked with taking the soul descend, which leaves the human being connected to the heart via a cord like a vein.
 - **For the (good) believers**The angels greet them with peace and tranquility. **The angels will take them in death while they are pure and good, saying, "Peace be upon you."** .
 - **Non-believers (oppressors)**The angels take their souls while they are wronging themselves, and they try to resist and cling to the world, so the angels strike them on their faces and backs to take their souls.
 - **The beginning of suffering**The torment and burning begin from the moment of death for those who resisted the departure of their souls, according to the Almighty's words. **Taste the punishment of the burning fire.** .

4.63 The intermediate stage (guest house)

- **Correcting the term** The speaker asserts that the correct expression for what comes after death is "the torment/bliss of the intermediate realm" and not "the torment of the grave," because the grave is the fate of the body, while the intermediate realm is another world pertaining to consciousness and the soul.
- **The isthmus is a continuation of consciousness** With the exception of nations that were destroyed by a collective cry (like the people of Ad and Thamud) and are in a state of slumber, the individual human being remains conscious after his death.
- **Types of the intermediate realm (according to Surah Al-Waqi'ah)** The intermediate state (Barzakh) is a temporary period of hospitality until the Day of Resurrection, and its nature varies according to the person's fate.
 - **Close friends** Their hospitality "**Farouh and Rayhan**" (A complete rest and a pleasant aroma).
 - **Right-hand people** Their hospitality "**Peace be upon you from the companions of the right.**" (Peace and tranquility).
 - **The deniers and the misguided** Their hospitality "**And a welcome of boiling water.**" (A drink made from boiling water and temporary torment).

4.64 The blowing of the trumpet and the stages of the Resurrection

- **Trumpet and blowing** The image is the cosmic image board for all creatures (from the word image), and blowing into it is a divine command with a great voice (shout) that affects this image board.
- **The first blast (the blast of destruction)** It is the blast of total annihilation, where all in the heavens and the earth (the living and those in the intermediate realm) will be struck with terror and panic, as God Almighty says. **And the trumpet will be blown, and all who are in the heavens and all**

who are on the earth will swoon. Except for those whom God wills, and they are the righteous who are protected from this terror.

- **The second blowing (the blowing of resurrection)** It is the breath of revival and gathering, where souls and hearts are recreated, and all people rise to the gathering place. **Then the trumpet will be blown a second time, and behold, they will be standing, looking on. .**

Immortality and continuity

- **The soul and the heart are eternal** The speaker affirms that the soul and the heart are the eternal part of man that does not perish or decay, and awareness of them continues from this world to the intermediate realm to the afterlife, which ensures that man is the same person with his memories and knowledge.

4.65 The concept of "self" in the context of death and the intermediate realm (Barzakh)

In detail, summarized as follows:

1. The eternal essence of man:
 - The speaker believes that **The soul and the heart** They are the eternal essence of man that does not fade, perish, or decompose, and awareness of them continues from this world to the intermediate realm and then to the afterlife.
2. The moment of exhalation:
 - The process of taking the breath is described as being carried out by appointed messengers (angels). The breath is connected to the heart by a cord like a vein.
 - At the moment of death, the eye follows the soul, as the physical eye looks towards the direction from which the soul departed (even if it

does not see anything physical), and for this reason the eye of the deceased remains open in many cases.

3. The unjust and the believing soul:

- **The unjust (unbelieving) soul:** It resists leaving and clings to the body, prompting the angels to "stretch out their hands" and sometimes "strike faces and backs" to forcibly expel the soul, and this soul begins to taste "**The torment of fire**" From the moment of death.
- **The good (believing) soul:** The angels greet her with peace and tranquility, and address her, saying: **Peace be upon you, enter Paradise..**

4. The soul in the intermediate realm (the guest house):

- The soul continues in a state of full consciousness in the intermediate realm (the temporary state of hospitality before the Resurrection), and the nature of this hospitality varies:
 - **The same close associates:** Her hospitality "**Soul and Spirit**" (A complete and pleasantly scented rest), where the soul finds comfort and relaxation.
 - The same people on the right: their hospitality is "peace".
 - The same as the misguided deniers: their hospitality is "a lodging of boiling water".

4.66 "Death" as an obligatory journey and a serious reality

There are differences in how people receive it, and its stages that begin before actual death and end with resurrection, as follows:

1. Understanding death and preparing for it

- **An undeniable truth:** Death is a reality that everyone is aware of, believer and disbeliever, but only a few prepare for its moments.

- **Signs of serious people:**The afterlife and death reveal the extent of a person's seriousness in his life; whoever finds his relationship with God is prepared, and whoever is negligent is exposed at the moment of death.

2. Stages of approaching death (the approach of death)

- **Warning to the believers (the people of the Hereafter):**The righteous believers are informed of their approaching death months or a year before it occurs through visions and notifications, enabling them to settle their affairs and organize their files in preparation for the next stage.
- **The heedlessness of non-believers (the people of this world):**Unbelievers are taken by surprise and without warning, as they have spent their lives arguing and being preoccupied with worldly matters. Therefore, when they witness death, they cry out, asking to return:**[Until, when death comes to one of them, he says, "My Lord, send me back, that I might do righteousness in that which I left behind."]**٤.

3. The moment of death and its agonies

- **The agony of death and the unveiling of the truth:**It is an obligatory moment called "the ecstasy" or "the intoxication," in which God removes the veil from man, so he sees and hears what the living around him do not see:**And the agony of death will come in truth; that is what you were trying to avoid. So your sight, this Day, is sharp.**٤.
- Arrest by peace or by force:
 - The believers (peace be upon you): The soul surrenders peacefully to the angels, and receives them with greetings and reassurance: "The angels take them in death while they are pure, saying, 'Peace be upon you.'"
 - **Non-believers (those who throw down the peace):**They resist death and cling to their bodies, so the angels forcibly take their breath, striking their faces and backs, and they begin to taste**"The torment of fire"**From that moment.

- **There is no escape:**No power on earth can prevent the angels from completing their mission, and man cannot escape or turn away from the scene of forced death.
- **Continued awareness:**Human consciousness remains continuous and uninterrupted, meaning that it does not enter a stage of "sleep" (except for the category of nations destroyed by a cry), but rather it moves directly from the consciousness of this world to the consciousness of the intermediate realm.
- **Martyrs and the living:**Those who are martyred in the cause of God are not deprived of awareness and sustenance, rather they **Rather, they are alive with their Lord, receiving provision..**

4. Death as a dividing line in doctrine

- **The refutation of multiple lives:**The Quranic verses establish that man experiences death only once (the first death), which invalidates the doctrine of multiple lives (or reincarnation) that some promote under the influence of other philosophies.

4.67 Divine Laws of the Universe and Spiritual Consciousness: A Journey Towards Awareness and Self-Purification

Introduction: Exploring the Depths of Existence

Amidst the complexities and fast pace of life, humanity searches for meaning that grants existence a value transcending the material and the superficial. It is an inner journey toward understanding the self, the universe, and our relationship with the

supreme power that created everything. This article sheds light on the journey of spiritual awareness and self-purification through the lens of Islamic thought, based on an understanding of the divine laws of the universe that govern existence, and how humanity, with the spirit breathed into it, can ascend the ladder of spiritual perfection.

Chapter One: The Absolute Divine Presence – The First Principle of Existence

True spiritual awareness begins with the firm realization that "God is the ruling power of the universe." He is not merely a Creator who has turned away from His creation, but rather the All-Wise Sustainer whose knowledge and power encompass every atom in existence. This truth is embodied in the noble verse: {And He is with you wherever you are} (Surah Al-Hadid: 4).

- A profound interpretation of presence: This "being with" is not a spatial or physical presence, for it transcends such things. Rather, it is a presence of knowledge, power, and encompassing awareness. It means that God Almighty hears us, sees us, and knows the treachery of the eyes and what the hearts conceal. This awareness generates in the soul a "constant vigilance"—which is the essence of piety—where the believer feels that he is in God's presence at every moment, and is therefore ashamed to disobey Him.

- Psychological and spiritual impact: This certainty grants the believer unparalleled peace. In times of hardship, he knows that his refuge is God, who is with him. In times of joy, he thanks God for His blessings. This feeling dispels loneliness and oppression, making him a partner in the universe with his Lord, not a lost slave within it.

Chapter Two: The Divine Spirit – The Greatest Trust in Man

Man represents a cosmic enigma; he is a body of clay, yet he carries within him a divine secret: {And I breathed into him of My spirit} (Surat Al-Hijr: 29). This breath is what granted him the capacity for knowledge, will, and the honor bestowed upon him above many other creatures.

- The soul as energy and trust: Here, the soul is a limited "divine energy," a gift from God, that makes man a conscious and volitional being. However, it is not part of God's essence—God is far above such a thing—but rather a trust that God has placed in man. This means that we are responsible for this energy: how do we nourish it? And how do we direct it?

The body is a vessel, and the soul is the essence: When we realize that we are not merely a physical body, but rather a "soul" inhabiting it, our perspective on life changes. The priority becomes the development and purification of the soul, not the gratification of bodily desires. The conscious and unconscious mind are tools of this soul for understanding the self and the universe, and connecting them to their Creator.

Chapter Three: Neutral Laws of the Universe and the Law of Reflection

The universe is not chaos, but a perfectly ordered system governed by immutable divine laws. These laws—which are manifestations of God's beautiful names such as justice and wisdom—are impartial, operating with a precise and unbiased system.

The Law of Reflection (Mirror of Existence): This is one of the most prominent of these laws, similar in concept to the "Law of Attraction" but with faith-based parameters. Simply put, the external world is a reflection of our internal state. More precisely, as expressed in the Quran, is the verse: {Indeed, Allah does not change the condition of a people until they change what is in themselves} (Quran 13:11). Thus, the beliefs, thoughts, and feelings within the soul determine a person's reality.

Practical application: If your soul is filled with fear of poverty, you will attract circumstances that confirm this fear. But if it is filled with trust in God's provision and optimism, you will see doors open before you. This does not contradict reliance on God; rather, it is part of it. You take the necessary psychological and practical steps, and then you place your trust in God.

Chapter Four: The Unconscious Mind – The Repository of Programming and the Field of Purification

Herein lies the secret of most of our experiences. The conscious mind is the driver of the vehicle, but the unconscious mind is the engine that stores all of our life programming since childhood: beliefs, traumas, repeated phrases ("the world is hard," "I am unlucky").

How does it work? The subconscious mind doesn't distinguish between reality and fantasy. It takes these pre-programmed beliefs and begins to attract and repeat the circumstances that validate them, either to protect us—according to its understanding—or to make us live out what we've believed. Fear of failed relationships can attract failed relationships, and a belief in unworthiness can block out good things.

- Purification is a spiritual necessity: Therefore, the journey of consciousness is essentially a journey of "purification" of the unconscious mind. This is what is meant by "purification of the soul" in the Quran: {He has certainly succeeded who purifies it, and he has certainly failed who corrupts it} (Surat Ash-Shams: 9-10). Purification is the cleansing of the soul from impurities and negative programming, and its elevation through divine knowledge and morals.

Chapter Five: Self-Purification and Transcendence – Breaking the Idols Within

Purification has multiple forms, the deepest of which is "breaking the inner idols," which are those corrupt beliefs about God, about the self, and about life.

- The example of Abraham, peace be upon him: Abraham did not only break the idols of his people, but he also broke the greatest idol in their souls. We must follow his example: What is the idol that you worship within yourself? Is it the "idol of fear of people"? Or the "idol of believing that God will not forgive you"? Or the "idol of a painful past"? Breaking these idols is what leads you to the "station of Abraham" {And whoever enters it shall be safe} (Surat Al Imran: 97).

- The example of Jonah (peace be upon him): In the darkness of the sea and the belly of the whale, Jonah realized that salvation begins with self-recognition: {There is no

deity except You; exalted are You. Indeed, I have been of the wrongdoers.} (Surat Al-Anbiya: 87). The phrase {of the wrongdoers} is the essence of purification: self-responsibility and not blaming others or fate.

- Practical means: This purification is not done with abstract intention, but with practical means recommended by Islam:
- Remembrance: It washes the heart and brings it peace. {Verily, in the remembrance of Allah do hearts find rest} (Ar-Ra'd: 28).
- Reflection: on the creation of the heavens and the earth, and on the self.
- Self-accountability (Muhasabah): Reviewing oneself before going to sleep, and holding oneself accountable for shortcomings.

Patience and gratitude: These two things change the programming of the soul from negativity to acceptance and gratitude.

Conclusion: Towards Muhammadan Consciousness – Mercy to the Worlds

The journey doesn't end with individual purification; its ultimate goal is for a person to become "a mercy to all mankind," as our Prophet, peace and blessings be upon him, was. When the soul is purified, and the will of the conscious mind aligns with the pure programming of the subconscious mind, a person becomes a conduit for God's light and grace.

The goal is not merely to "attract" material things, but to attract goodness, blessings, and inner peace, so that your life becomes a reflection of mercy. Then you realize that every experience—even the painful ones—was a message of love from God for your growth and elevation. And the divine truth is confirmed within you: {And that

the Hereafter is the home of permanence}, and that this world is a place of testing and building.

The journey begins with awareness, continues with purification, and culminates in sublimity, to be – truly – the journey of a lifetime that is worth living.

4.68 Fire as a blessing and purification: A journey of spiritual awareness towards transcendence in Islam

In a world shrouded in ambiguity regarding the nature of existence and the afterlife, the Islamic perspective offers a balanced vision that combines divine justice with boundless mercy. In this vision, God prepares humanity for Paradise, while Hell serves as a purifying experience leading to blessings and spiritual elevation for those whom God has destined to be saved. This perspective is based on a profound understanding of religious texts and scholarly interpretations that highlight God's boundless mercy and perfect wisdom.

Understanding God's presence and his relationship with humanity: Creation for Paradise, not Hell

Islam affirms that God Almighty created humankind for Paradise and bliss, not for torment and misery. God says: "And I did not create the jinn and mankind except to worship Me" (Adh-Dhariyat 51:56). Worship here refers to achieving complete servitude to God, which leads to happiness in this life and the Hereafter. God describes Himself as "He is God, other than whom there is no deity, the Sovereign,

the Pure, the Peace, the Giver of Faith" (Al-Hashr 59:23), reflecting His attributes of perfection and mercy.

Looking at fire in this context, we find that some Sufi and Quranic interpretations see it as a means of purification and spiritual elevation. In the verse, "Blessed is He who is in the fire and those around it" (An-Naml: 8), we see a reference to the blessing bestowed upon the place where God revealed Himself to Moses, peace be upon him, indicating that fire can be a place of blessing and elevation when it is part of the divine journey.

Similarly, God's statement, "And there is none of you but will pass over it" (Maryam 71), along with His statement, "Then We will save those who feared God" (Maryam 72), suggests that everyone will pass through Hell, but it will be cool and peaceful for the believers, as a purifying experience before final salvation. This aligns with the hadith of the Prophet Muhammad (peace and blessings be upon him) narrated by Jabir ibn Abdullah: "The Fire will keep asking, 'Is there any more?' until the Most Merciful places His foot in it, and it will say, 'Enough, enough, by Your might!'"

The Devil and Negative Thoughts: The Roots of Spiritual Forgetfulness

In Islamic thought, Satan can be understood not only as an external entity, but also as a symbol of inner whispers and negative thoughts that lead a person astray from their innate nature. God says: "So when you recite the Qur'an, seek refuge with Allah from Satan, the accursed" (An-Nahl: 98), indicating the constant need to seek refuge from the whispers of the soul.

The Quran describes the state of those who are engrossed in satanic whispers: "They forgot God, so He made them forget themselves" (Al-Hashr 59:19). Imam Ibn al-

Qayyim explains this verse, saying: "Whoever forgets God, He makes him forget himself, so he forgets his own best interests, the path to his salvation and bliss, and casts himself into destruction." Forgetting God leads to forgetting one's true self and losing the spiritual compass that guides to happiness.

Laws of the Universe and Spiritual Consciousness: From Diversity to Transcendence

God created mankind from one soul, as He says: "O mankind, fear your Lord, who created you from one soul" (An-Nisa: 1), but the difference comes from the level of spiritual awareness and commitment to purifying the soul.

Spiritual consciousness in Islam is a breath of God's spirit, as in His saying: "So when I have fashioned him and breathed into him of My spirit" (Al-Hijr: 29). This consciousness distinguishes man from all other creatures and elevates him from the material level to the heavenly, as in the story of the Night Journey: "Glory be to Him Who took His servant by night from the Sacred Mosque to the Farthest Mosque" (Al-Isra: 1), where the transition from the Sacred Mosque (the material) to the Farthest Mosque (the spiritual) symbolizes the journey of the ascension of consciousness.

Negative experiences as cathartic messages

In the Islamic perspective, problems and trials are part of God's laws in the universe, and can be a means of purification and elevation. God Almighty says: "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient." (Al-Baqarah: 155).

The story of the Prophet Jonah (peace be upon him) is a prime example of this. While in the belly of the whale, he prayed, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers" (Al-Anbiya: 87). God answered his prayer and saved him. This teaches us that acceptance and turning to God transforms difficult experiences into opportunities for growth and advancement.

Conclusion: Awareness as a path to compassion

The Islamic perspective calls for purifying the soul through seeking knowledge, supplication, and worship, so that a person may be blessed wherever they are, as Jesus, peace be upon him, said: "And He has made me blessed wherever I am" (Maryam: 31). And God Almighty guides whomever He wills to the straight path, as He says: "And God speaks the truth, and He guides to the right path" (Al-Ahzab: 4).

Change begins from within, as the Quran affirms: "Indeed, God does not change the condition of a people until they change what is in themselves" (Ar-Ra'd: 11). Through spiritual awareness and continuous self-purification, a person can transform fire into blessing, suffering into purification, and problems into opportunities for growth and elevation.

4.69 From fear to the devil: When darkness awakens you to the light

Introduction: When the enemy becomes a mirror, not a sword

Fear is not your enemy, and the devil is not a monster that dwells in the shadows; both are mirrors that reveal where you forgot that you are light. When your awareness of God's presence fades, images of darkness materialize before you: fear, anxiety, whispers, rebellion... all messages telling you:

"Return to God, for you have forgotten who you are."

In this journey, we do not view Satan and fear as forces that threaten humanity, but rather as symbols of the energies of distance and heedlessness, as the Quran clarifies when it links them **Awareness of God and Liberation from the dominion of Satan.**

Fear and the devil: one root cause is distance from the light.

Linguistically, the word "devil" is derived from the root (sh-t-n), meaning **after**.

Anyone who turns away from truth and divine light becomes a devil in this sense.

This includes — as in the Almighty's saying:

"The devils among mankind and jinn inspire one another with embellished speech as a delusion." (Al-An'am: 112)

The devil is not just a supernatural being, but any thought, person, or energy that calls you to rebel against your inner light.

And thus it becomes **Fear itself becomes a demon the moment your presence with God is absent.** Because it distances you from trusting in mercy and leads you into delusion.

1. Fear as a messenger, and the devil as a hidden guide

The Quran does not present Satan as an absolute enemy, but rather as a "means of testing":

"His authority is only over those who take him as an ally and those who associate others with Him." (An-Nahl: 100)

That is, his authority is conditional upon your following him, just as your fear is conditional upon your believing him.

Therefore, the more aware you become of God's presence, **The devil transformed from enemy to teacher** And the fear of a threat is a signal.

They tell you: *You are not on the right path in your consciousness.*

And when you remember, their power fades:

“Indeed, you have no authority over My servants, except for those who follow you of the deviators.” (Al-Hijr: 42)

2. Human and jinn demons: External and internal forces in your consciousness

The Quran distinguishes between two types of devils:

- **Human devils:**Rebellious people who spread corruption and deception and sow fear through words, media and power.
- **Demons of the jinn:**The hidden human souls, or the psychological energies that whisper within (such as envy, anger, pride, hatred).

They cooperate, as God Almighty said:

"They inspire one another with embellished speech as a delusion." (Al-An'am: 112)

The external devil has no power except when it encounters an internal echo within you.

With your "psychological demon" that has not yet been disciplined.

Thus, the outside is embodied from within you: everything you fear in the world is an extension of a shadow you have not yet illuminated within yourself.

3. From hostility to awareness

When God said to Satan:

"Get down from it, for it is not for you to be arrogant therein." (Al-A'raf: 13)

He was proclaiming the law of consciousness:

Pride brings you down from the station of light, while humility raises you to it.

The devil is a symbol of the “ego” that refuses to bow down to the light in man.

The symbol of “separate consciousness” who sees himself as better than others.

When we humble ourselves before God, we bow down to Him, not to ourselves.

Thus we restore the status of Adam, who **The angels prostrate to him in obedience to God, not out of personal desire..**

4. You are not the Creator, but the knowing creature.

"Indeed, God does not change the condition of a people until they change what is in themselves." (Ar-Ra'd: 11)

It is not a call to deify man, but to make him bear his existential responsibility:

You do not create events, but you create your response to them.

The universe is a mirror of your consciousness; what you see in it is a reflection of what is in you.

If you see the devil outside, look for his shadow inside.

5. From fear to safety

When you realize that the devil and fear are nothing but **Two forgotten energies** They came to wake you up.

The terror dissipates and peace is born.

"Those who believe and whose hearts find rest in the remembrance of God. Verily, in the remembrance of God do hearts find rest." (Ar-Ra'd: 28)

Faith here is not merely mental belief, but **Noor's presence**;

A presence that makes you see God in everything, even in "your enemy",

You realize that he was not created to harm you, but to purify you.

Conclusion: Out of darkness came light

Fear, the devil, and trials are not ends, but rather beginnings of awakening.

Every dark energy in you or around you is an invitation to remember the light from which you come.

When you know yourself — you know your Lord.

When you see God in everything, even in your own shadow,
The enemy becomes a guide, the whisperings become wisdom, and the fear
becomes peace.

"And you did not throw when you threw, but it was Allah who threw." (Al-Anfal: 17)

There is no doer but God, and there is no fear except of your absence from Him.

4.70 Consider the Almighty's words: {Whether you reveal what is in your hearts or conceal it, God will bring you to account for it} in the context of self-purification.

Introduction:

The verse {Whether you reveal what is in your hearts or conceal it, Allah will bring you to account for it} (Al-Baqarah: 284) offers a profound reflection on the relationship between humanity and its Lord, and on the nature of moral and religious responsibility. Interpretive debate has arisen regarding the extent of this accountability: does it not extend even to fleeting thoughts and passing mental flashes? This article sheds light on an interpretation that sees the verse as referring to a deliberate and voluntary process stemming from free will, not merely fleeting thoughts (inner dialogue), thus opening the door to a deeper understanding of the verse within the context of self-purification.

Firstly: Regarding the meaning of the verse: Accountability for the voluntary act

The view that "concealing it" refers to something intentional, deliberate, and within the realm of human free will, is closer to the concept of accountability for one's actions and the internal stance one adopts towards the thoughts and feelings presented to them, not merely fleeting thoughts. The reckoning here is for the hidden personal stance one takes towards ideas and input, and this stance creates the seed or philosophy of one's inner life. Linguistically, "concealing something" can

only be done intentionally and deliberately. Therefore, what God holds one accountable for is:

1. Deliberate internal choice: such as concealing testimony (an example found in traditional interpretations and indicating intent), or concealing malicious intent and plotting against others. This is not merely a passing thought, but a decision to remain silent, made deep within oneself.
2. The seed that is planted and nurtured within the soul is like concealing racism, arrogance, or a deliberate hatred of the truth, even while being aware of it. This concealment is a process of "forming a persistent psychological attitude" and practicing it in secret, even if it doesn't manifest in behavior. It is an inner insistence on rejecting the truth or despising others.
3. The stance one chooses to maintain is our "personal position" regarding the ideas presented, whether this position is one of self-righteousness (such as sincerely rejecting and struggling against racist impulses) or one of concealing them (such as agreeing with and secretly supporting them). The reckoning for this (concealment or revelation) will be reward or punishment for this internal struggle, the chosen stance, and the planted seed nurtured by free will.

Second: Distinguishing between feelings and emotions: the tools of purification and distortion

To understand the nature of this internal conflict, the distinction between feelings and emotions is a crucial methodological tool in the process of self-purification, and is closely related to the issue of free will and self-accountability mentioned in the verse.

Emotions (a tool for manipulation)	Emotions (a tool for sanctification)	Comparison point
------------------------------------	--------------------------------------	------------------

Something artificial and contrived, determined by man in its details, is the product of a seed that was previously planted by a personal decision.	A standard thermometer, an instant device. It's a natural thing, not created from scratch, but rather an indicator that measures the condition.	Its nature and origin
It always stands on the side of your whims and desires; it is the voice of the devil that justifies and embellishes.	It may tell you against your personal interests and desires; it is the voice of conscience that proclaims the truth.	Its connection to passions
It supports the path of passions; it invents justifications and prevents the application of justice to oneself and those we love.	It reveals the truth; it tells the guilty party, "You are guilty and deserve punishment." It calls for justice, even if it conflicts with personal desires.	Its connection to truth and justice
It calls for complacency and the belief that man is at the top, which leads to stagnation or decline.	It pushes forward and upward, because it exposes the error and calls for reform.	Its effect on the psyche

Why do we elevate feelings and degrade emotions?

Emotions (as you described them) are like an inner mirror, or the "innate disposition" that God has placed within the soul. They are often truthful in indicating good and evil, or right and wrong. Reverence for them means responding to the call

of innate disposition and conscience, which often requires resisting desires and embarking on a difficult path—the essence of purification and self-discipline.

Emotions, on the other hand, are a self-made construct based on embellishing desires, supporting personal interests, and responding to immediate urges.

Following them leads to the freezing and death of conscience, causing one to feel no guilt or wrongdoing—a state that can be termed "acquiescence to emotions" until one reaches a state of "dead conscience." This is the true trampling and defilement of the self.

Third: Applying discrimination in the process of self-purification

This distinction can be applied to determine the scope within which endorsement is required according to the proposed interpretation of the verse, thus making the process clearer and more applicable:

1. Distinguishing between the two spheres: A Muslim must first distinguish between:
 - Thoughts beyond one's control: These are fleeting thoughts and flashes of insight that pass quickly and leave no trace, and a person is not held accountable for them unless he summons them and becomes absorbed in them.
 - Thoughts within the realm of will: These are thoughts that persist for an extended period and invite you to adopt a personal stance towards them (whether positive or negative). This is the domain of self-examination and purification, which is what the verse refers to as concealment and revelation.
2. The (internal) checkpoint: When an idea reaches the realm of will, it passes through a "checkpoint" represented by a person's character and principles:

- Feeling (the voice of conscience): It tells you the truth (right or wrong), and guides you to the correct course of action, even if you dislike it. It is the call of common sense.
- Emotion (the voice of desire): It tells you what you love and crave and what satisfies your ego, even if it is false or unjust. It is the voice of the self and desire.

3. The decision to endorse: The turning point: Herein lies the meaning of the verse {God will hold you accountable for it}. For a person makes their own free and voluntary decision:

- - Self-purification: This means "sanctifying feelings" (conscience and justice) and "suppressing emotions" (whims and desires). This is the concealment that is rewarded (such as concealing good deeds and being patient in resisting one's desires).
- - Self-deception: This means "sanctifying emotions" (passions) and "killing feelings" (conscience and truth). This is the punishable concealment (such as concealing evil and persisting in falsehood).

Conclusion: Purification is a path to Paradise

Continuing to resist one's desires and heed the voice of conscience (emotions) is what allows the "law of growth" to work in a person's favor, strengthening their soul and illuminating it with sound instinct. This is what the noble verse at the end of the chapter indicates: {Those are the ones who hope for the mercy of Allah} (Al-Baqarah: 218), and what God Almighty says in another chapter: {Enter Paradise for what you used to do} (An-Nahl: 32). This shows that the fruit of inner purification, the struggle for good through will, and sincere inner stances can become a "paradise" that one experiences in this world as tranquility and in the Hereafter as triumph and salvation. Purification is not merely cleansing from sins, but rather building a complete Islamic personality that stands before its Creator with a free and conscious

stance, having sanctified the voice of its innate nature and suppressed the voice of its desires.

4.71 jets in The contract Psychological and social magic in light of the Qur'anic statement

1. Introduction

Surah Al-Falaq is one of the most expressive surahs in the Quran about **Hidden evil** That which infiltrates the soul and society unseen, and in its rhetorical structure it does not speak of supernatural magical powers, but of **Patterns of psychological and social corruption** The one who is clothed in goodness.

In most traditional interpretations, the following verse has been explained:

"And from the evil of those who blow on knots."

However, what is meant by it *Witches who blow on knotted threads*⌘

But a symbolic linguistic reading reveals a much deeper horizon than that.

2. Linguistic analysis of the term

word **knots** In the Qur'anic language, it is not limited to sensory contracts.

Rather, it indicates **Human relationships and connections**⌘

As in His Almighty saying:

"And do not resolve upon the marriage tie until the prescribed period has reached its end." (Al-Baqarah: 235)

From it are derived "contracts", "covenants", and "belief".

They all revolve around the idea **Linking and Commitment**.

As for **jets** It is from *spitting any Light blowing accompanied by a breath of air or poison*⌘

And it comes **Effective formula** To indicate *Frequent and continuous action*⌘

It has nothing to do with femininity, as some might think.

Rather, it is like *sign* and *Understanding* Meaning exaggeration in action.

Thus, the symbolic meaning of the verse is:

Seeking refuge from the evil of those who **They spread their poison through people's relationships.**

They ruin relationships between friends, spouses, and communities.

With soft words, subtle cunning, and skillful hypocrisy.

3. psychological and social dimension

The Quran here presents a precise model of what can be called **Psychological and social magic** —

That evil that **Wrapped in a smile** and **He is fluent in the language of piety.**

But he secretly spreads hatred and suspicion among people.

Flies in the contract They are those who

They show affection but harbor hatred.

They assassinate hearts with gentle words and outward piety.

This type of evil is far more dangerous than imagined magic.

Because **Real and active.**

It targets the social structure of both the individual and society.

4. Contextual consistency in Surah Al-Falaq

Upon examining the entire surah, we find that it does not speak of supernatural sensory phenomena.

But about **Types of hidden psychological and social evil:**

The position of the verse	Type of evil	Its nature
Evil is our creation.	The evil inherent in creatures	Comprehensive general
The evil of darkness when it settles	Darkness when it creeps in	Hidden, not apparent
The evil of the jets in the contract	Toxic relationships	Social Psychology
The evil of an envious person when he envies	deep-seated hatred	Internal esoteric

All of them, therefore, represent **Types of moral pollution of consciousness**.
And they are not external magical events.

5. Integration with Qur'anic linguistic jurisprudence

From the perspective of the jurisprudence of language, Surah Al-Falaq is considered **A symbolic statement about the nature of evil in the human soul:**

The worst of darkness is ignorance.

The evil of spitting (the malicious word),

The evil of envy (passion and jealousy),

All of these evils are perceived through insight, not through sight.

It is a surah that teaches a person how to protect himself. **From the poisons of consciousness** Not from the illusions of magic.

6. Intellectual summary

The jets in the knot are not witches in threads,

Rather, they are cunning souls who spread their poison throughout the fabric of human relationships.

Therefore, the believer's seeking refuge is not based on superstition.

Rather, it is a hidden disease that dwells in the hearts:

The cunning word, the malicious intention, and the false piety.

Thus, Surah Al-Falaq returns to reveal **The essence of magic is consciousness.:**

That truth is transformed by words,

A man and his brother are separated by a poison of the tongue, not by a knot of threads.

4.72 Transforming from fear to love: A new understanding of the relationship with God and self

Amidst contemporary spiritual debates, a current is emerging that calls for a re-evaluation of the foundations of our understanding of the relationship between humanity and its Creator. This current, clearly manifested in our recent dialogue, focuses on liberating the collective mind from outdated religious programming that has portrayed God in the minds of many as an angry, punitive, and vengeful being. Instead, it offers a completely different vision: a vision of God as all-merciful, all-light, and absolutely loving towards His servants.

Breaking the shackles of old programming

For generations, religious discourse has been nurtured on concepts of "sin," "punishment," and "reward." This programming, described as "not divine but human," has created a psychological and spiritual barrier between humanity and its Creator. It portrays humanity as inherently weak, sinful, and deserving of punishment for any wrongdoing. But recent discourse calls for liberation from this

understanding, affirming that God is "the Light of the heavens and the earth," "a mercy to all creation," and that "My mercy encompasses all things."

Man: a breath of God's spirit and a light from His light.

The core of this new understanding lies in recognizing the true nature of humanity. Instead of being merely a body or a fragile identity, the discourse emphasizes that humanity is "a flame of God's light" and "a breath of His spirit." This spirit, the true essence of humanity, needs neither punishment nor humiliation. It is pure, neither tormented nor degraded. It is here to live a "spontaneous experience" through which it discovers itself, ascends, and evolves, ultimately reaching its true nature and returning to its Lord "content and pleasing to Him."

Pain as a message, not as punishment

The central point of this understanding is the redefinition of the concept of "pain" and "suffering". Instead of being a divine punishment, pain is seen as an "inner fiery feeling" stemming from "the inner emptiness created by separation from the soul," and the forgetting of the luminous origin of man.

"Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it." This verse is interpreted here not as a threat of direct divine punishment, but as a universal law of energy. The negative energy that a person creates (whether it be injustice, loss, downfall, or stumbling) returns to its source, which is the person themselves. These painful experiences are not punishment, but rather "a call from your Lord saying, 'Awaken!'" They are like "a lesser punishment before the greater punishment, so that perhaps they may return"—trials that drive a person back to their true nature and light.

In this context, God "never punishes you," but rather "ignites you to know who you are." The goal is not torture, but a return to the original, luminous self through experiences that reveal the truth.

The path to liberation: from fear to understanding and love

To eliminate deeply ingrained punishment programming, the dialogue offers practical steps:

1. **Replacing fear with understanding:** Instead of fearing punishment, we should realize that every painful experience carries a message. "And We would not punish [a people] until We sent a messenger" means that every pain carries within it a meaning or a lesson that must be understood.
2. **Getting rid of feelings of guilt:** The emphasis that God "loves those who repent and loves those who purify themselves" shifts the perspective on sin from an inevitable punishment to an opportunity for repentance and purification. Humans do not sin and are condemned, but rather "learn."
3. **Raising awareness and improving oneself:** Through learning, reading, taking courses, and acts of worship such as glorifying God and praying, a person is called to raise their awareness and free themselves from negative feelings. "Sacrifice all these negative feelings, turn to your Lord, and sacrifice."

In conclusion, the discourse emphasizes that God "never punishes you, but rather enlightens you to know who you are." Human beings are "spirits of light," not "slaves to fear and implanted illusions." The invitation is to choose to return to God "not with fear, but with love," and to allow "God's light and mercy to illuminate this falsehood and darkness within you."

The central idea that takes root is that humanity is "loved from beginning to end," and that this love is the foundation upon which the relationship with the Creator and with oneself must be built. This understanding offers a roadmap toward inner peace and spiritual liberation, where difficult experiences become milestones of growth, fear becomes understanding, and guilt becomes learning and love.

4.73 Your Journey to Your Depths: Reading the Book of the Soul Within

At every moment, you receive countless messages from the universe. The cosmos speaks to you in a hidden language, through messengers, storms, and dispersers, as

the Holy Quran swears. These messages are not merely external; they emanate from the deepest point of your being. They are an invitation to read the most precious book of all: your inner book. As God Almighty says in His Holy Book: "And in yourselves. Then will you not see?" You are not simply a reader; you are the book itself, containing within its pages the secrets of creation and truth.

The veil of the false "self": a prison of beliefs and instincts

The path to reading this inner book begins with recognizing the veil that envelops it, known as the "ego" or false self. This ego is the sum total of all the inherited programming and beliefs, doctrines and sects, and purely animalistic instincts that have accumulated on your soul. It is "ideological selfishness" that makes you live in a false consciousness, a consciousness based on greed, envy, bigotry, and judgment of others.

This is the consciousness the Quran describes as being "like cattle, nay, even more astray." It is a consciousness of instinct, blind emotion, and clinging to material things. As long as you remain imprisoned by this animalistic consciousness, you will be unable to achieve spiritual growth or hear the voice of your higher truth. This belief that you are conscious and aware while you are a prisoner of this "ego" is mere conjecture, "and indeed, conjecture avails nothing against the truth."

Self-purification: the death of the ego and the birth of the spirit

The key to tearing down this veil and accessing the knowledge within you lies in "self-purification." It is the process that requires the courage to confront the self and kill this false "ego," as the verse "kill yourselves" indicates. Killing here does not mean taking a life, but rather the death of selfishness, vanity, and the programming that controls you.

When you begin to let go of this ego and purify it, you open yourself up to a true connection with the divine spirit that God breathed into you—a spirit that carries within it all knowledge and understanding. Only then does true evolution begin, and you move from false consciousness to true consciousness, seeing by the light of God.

True Worship: A Journey Towards Knowing God

The purpose of our existence, as stated in the Quran, "And I did not create the jinn and mankind except to worship Me," carries a meaning deeper than mere outward rituals. True worship is "knowledge"—knowing your true Lord, not the god created by your own thoughts and illusions, or the one portrayed by others through human emotions like love, anger, and revenge.

This true Lord is closer to you than your jugular vein, and He manifests Himself within you and through you. To attain knowledge of Him, you must strive and exert yourself in seeking Him. "And those who strive in Our cause - We will surely guide them to Our ways." This striving is both intellectual and spiritual, requiring you to question, search, reflect, and utilize the means of knowledge, learning, courses, and guidance. The universe rewards those who strive, and the more sincerely you seek, the more paths of knowledge, peace, love, and well-being will open to you.

Meditation: The language of communicating with the soul

How does this journey begin practically? The answer lies in stillness and contemplation. In your solitude, in your conscious prayer, when you read the Quran with your own understanding, not the understanding of others. This Quran speaks to you, to your very self, and details everything pertaining to your journey.

When you are still and silent, you will start to listen to the whispers of your true self and the voice of your soul. This self creates your life experiences, not as punishment, but as a means of growth and reminder. Every experience, no matter how harsh, is a lesson designed specifically for you to discover a facet of your true self and evolve through it.

When you believe in this inner truth and strive to purify yourself, you become one of "those who believe," and the divine promise is fulfilled: "Indeed, Allah and His angels send blessings upon those who believe, that He may bring them out of darkness into light." The entire universe becomes supportive of your journey from the darkness of ignorance and duplicity to the light of awareness and truth.

Do not judge others; perhaps their time for this awareness has not yet come. Be neutral and peaceful, and focus on your own journey. Whether you like it or not,

spiritual ascent is inevitable, "I will burden him with a difficult ascent." But you have the choice to make this ascent a conscious and enjoyable journey through striving and diligence, or a forced and painful one. Begin now, turn inward, and read your book, for "Sufficient is yourself this Day as accountant against you."

4.74day Evaluation

Rediscovering the reckoning in light of Surah Al-Qiyamah

"I do not swear by the Day of Resurrection. Nor do I swear by the self-reproaching soul."

— Surah Al-Qiyamah

1. From the Day of Reward to the Day of Judgment

Why do we need to change our concept of resurrection?

Our collective consciousness has been dominated by an inherited conception of Judgment Day as a "day of reckoning and punishment," where deeds are weighed on a numerical scale of good and bad. However, this narrow, calculating understanding, while true in its legal dimension, **The existential impact of this day weakens the building of the human psyche..**

Reflecting on Surah Al-Qiyamah opens another horizon: the Resurrection is not only *Time end*, but rather **Comprehensive evaluation process** For human existence.

It is a moment to put the humanitarian project on a "truth scale".

The day of "punishment" becomes the day of "evaluation":

Not a quantity of work, but **Kindness in intention, consistency in thought, and quality in relationships..**

Resurrection in this sense is not a future event that awaits us after death, but rather **A recurring point of awareness in our lives**‘

Whenever our conscience awakens and asks: "Am I on the right path?"

Belief in the afterlife is not only frightening, but **It cultivates moral taste** it establishes a philosophy of quality in life.

2. Intellectual framework and organizing bones

What will be rebuilt on Judgment Day?

“Does man think that We will not assemble his bones? Yes, We are able to make even his fingertips.”

Here the text speaks not only of physical rebirth, but of **Re-engineering consciousness**.

“Bones” are not just a material, but **A symbol of the structure upon which man is based**:

The structures that shaped his personality, his mind, and his conscience.

We can distinguish three “organizing structures” that will be regrouped in the existential assessment:

1. **doctrinal and intellectual structure** The image that man has constructed of God, the universe, and the self.
Was his view of the world balanced between fear and hope? Between reason and faith?
2. **Ethical structure** The internal structure of values that guided his behavior.
Were his morals motivated by love or hypocrisy? By freedom or by fear?
3. **relational structure** The network of relationships that shaped his humanity.
How did he deal with others? Was he a bridge or a wall?

“Collecting bones” is the process of reassembling these structures before the owner’s eyesight,

To see for himself whether his humanitarian project was built on integrity or on an internal flaw.

3. The jurisprudence of timing and the burden of "what is delayed"

The hidden account that we overlook

"On that Day, man will be informed of what he has done and what he has left behind."

This verse is **The heart of the philosophy of Qur'anic evaluation.**

God does not only judge us for what we have done, but also for what we have thought. *We postponed it* also.

It's a moment of confrontation with *breath time* Not with the clock's time.

What we "presented" is the action accomplished, and what we "delayed" is the missed opportunity.

The moment when we could have chosen the light, we chose postponement.

The jurisprudence of timing It is a measure of spiritual maturity.

Whoever delays his apology, delays the salvation of two hearts.

Whoever postpones doing good closes a door to mercy.

Whoever delays his repentance lives on the margins of the light.

The Day of Resurrection is a day *Time Revealed*.

Where every moment that was not invested is displayed, and every "I will" that was not accomplished.

The torment is not in the fire, but in realizing that the light was near and we did not touch it.

4. "But man is a witness against himself."

The final moment of self-confrontation

At the climax of Surah Al-Qiyamah, insight is activated.

It is not the sight of the eye, but **Seeing oneself without intermediaries.**

The masks fall away, and the excuses are revealed.

A person sees themselves from within and realizes a huge gap between what they were **He can be** And that was indeed the case.

“But man is a witness against himself, even though he may offer his excuses.”

At that moment, he does not need an external court.

because **Conscience has become a cosmic mirror.**

A person sees the intention behind their action before they do it.

He sees how many times he has backed down from his right.

And how many times did he remain silent while knowing?

And how many times did he pass by a pain that he could have alleviated, but he did not?

The hell of the Resurrection is not just an external flame,

but rather **The burning of insight when you see the truth without a veil.**

5. Comprehensive conclusion: From calculation to awareness

Surah Al-Qiyamah is not just an afterlife scene,

but rather **Existential consciousness approach** It teaches us how to evaluate ourselves before we are judged.

The Day of Resurrection is a day **existential entitlement**.

A day when a person is presented to the mirror of their own self.

He reads the “book” he wrote with his small decisions,

He judges himself.

Not from a logic of fear, but from a logic **light**.

Whoever realizes that the Day of Judgment begins in his heart,

He lived his life as a constantly renewed account of love and responsibility.

"Evaluation Day" is not a postponed promise.

but rather **This is an event that recurs whenever the soul awakens from its slumber.**

4.75 The journey back to the origin: From the noise of the world to the tranquility of the heart

The journey of the human soul towards its Creator is not a difficult climb in the sky of intellectual knowledge, nor merely an increase in the balance of ritual acts, but it is, in its essence, "**return**" To the innate nature that existed within us before we knew the world. It is a tranquil journey that transcends the ordinary, beginning with a hidden call and culminating in living in the constant divine presence. It is a path that involves refining and purifying the heart for true vision, until a person becomes a silent sign pointing to God.

First: The call of the soul and the beginning of the path (awakening and seeking guidance).

The true path doesn't begin from the outside, but from the moment you wake up. **self** To realize that she is no longer at ease. This moment is the spark of awakening; the soul is the conscious entity responsible for choice and accountability, and it is the first to sense the narrowness of the path. The soul feels, without any apparent reason, that its heart is no longer receiving comfort from its usual sources, and that the words that once filled it are no longer sufficient. This is not loss, but rather a decisive sign; it is... **call** It drives the soul to search for its true reference point.

This inner calling is, in reality... **Data** Divine messages, sent in the form of "messengers" (events or coincidences) or "omens" (warnings), draw the soul's attention to its need to return to its origin. The spirit here is understood as divine support and guidance from God that sustains and directs the soul's steps, and therefore, when the soul needs this support, this mysterious longing arises from it.

The beginning of the journey requires the soul to prepare its center of awareness and receptivity, which is... **the heart** If the heart is sound, it can receive this gentle guidance from the divine realm and distinguish it from the whispers of the "evil tree." The journey begins when the soul, of its own free will, decides to purify its

heart and make it..."**A healthy heart**"To become a suitable channel for receiving guidance**the spirit**And medicines.

It is a crucial moment that calls upon the soul to unify its frame of reference:**Who is my God and who is my Lord?**It is the moment when the soul decides that God alone is the one."**god**"(The supreme authority for values and standards), which is"**The Lord**"(The source of education, guidance, and upbringing), and thus the soul begins to apply the essence of its word: "Yes, God, I hear you, and I choose you as God and Lord."

Second: Breaking through the veil and purifying perceptions

To begin this journey, we must unravel the thick veil of familiarity, habit, and indoctrination that surrounds the concept of the divine. Our inherited notions of God are often a mixture of fragmented interpretations and innate fear or greed, preventing us from grasping the ultimate truth.

The first and greatest rule of correct understanding is**Absolute transcendence**"There is nothing like unto Him." This principle calls us to transcend the fallacies of anthropomorphism, likening God to His creation, and confining God to a place or time. A deeper understanding requires delving into..."**The world of command**"(The world of data and roots) that drives the world of creation, and understanding divine providence through"**The laws of God**"The constant that is a manifestation of divine statements. This understanding liberates us from distorted perceptions and establishes in the heart certainty in absolute justice and wisdom.

Third: The heart is the center of reception and discernment.

On this journey, he becomes**the heart**- Not just the brain or the senses - is the pivotal tool. The heart is the unseen entity located in the middle of the chest, and it is the gateway to the world of command, and the place for receiving unseen "data" (information, commands, manifestations).

Refining the heart does not mean becoming perfect, but rather becoming **Honest** With ourselves. "Disciplining the heart means to be calm instead of impulsive, to be silent instead of arguing." This discipline is transforming worship from habit to connection, and remembrance from repetition to life.

The essence of refinement lies in **Conscious choice** For sources of spiritual nourishment, we must choose nourishment from data. **"The good tree"** (Revelation, guidance, divine inspiration, remembrance), and we reject the statements **"The Evil Tree"** (The whispers of Satan, destructive thoughts, misleading desires). The evil we see emanating from humans is not a direct creation from God, but rather a natural and logical result of humans being nourished by a malicious source of information through their free choice.

Fourth: The fruit of the return: New hearing and the fall of the "ego"

When light shines in the heart and God loves it, the way a person perceives the world changes. The servant begins to practice **"New hearing"** And "the new vision".

1. **The heart heard:** One begins to hear the "message and the sign" behind sounds and words. One hears God's wisdom in pain and His discipline in loss, and sees in "coincidences" **"Delivery"** These are statements addressed specifically to him that carry either an "excuse" or a "vow" to vouch for him.
2. **The vision of insight:** He no longer sees the world as separate events (success and loss), but rather as different manifestations of one God. "The universe is a walking Quran for those who know how to read it," and here wisdom begins.

This shift leads to a major internal battle: **The fall of the "ego"** The ego is that hidden voice that says, "I am worthy, I am right, I know." The fall of the ego is not death, but birth. It falls when you apologize without expecting anything in return, and when you relinquish the need to prove that you are right. "If the servant humbles himself before the Creator, the Creator mends him with His light."

Fifth: Reliance on God and comprehensive monotheism

When the ego falls and the heart calms down, a person enters a state "**May God grant you long life**" Here, the heart no longer seeks God because **He lives in it** Security is no longer a fleeting feeling, but becomes "**Sakina**" Permanent. This tranquility, as stated in Al-Basair, is a special kind of divine information that descends upon the heart to calm its random movement and focus it on the right goal.

The ultimate goal of this journey is to achieve **Comprehensive Unification** This is manifested in the phrase "There is no god but God" as a way of life. This monotheism necessitates:

1. **Unifying "God"**: God should be the sole supreme authority from which we derive our values and ultimate standards.
2. **Unifying "the Lord"**: That God should be the source of our upbringing, guidance, and strength in life.

True monotheism is the alignment of "God" and "Lord" in human life, so that "**The remembrance of God is greater.**" That is, more than just a ritual, but a permanent state of awareness and connection with the divine source.

At the end of this journey, we discover that closeness to God was not a long search, but rather a constant. **return** To that first serenity, that first peace, that light that never left us, but was obscured by life. It is an invitation to delve deep into the heart, where God was never far away.

4.76 Eid al-Adha: From the outer fabric to the inner essence

Extended Introduction: An Invitation to Spiritual Exploration

Eid al-Adha, or the Feast of Sacrifice as it is also known, is one of the greatest Islamic rituals, combining outward rites with profound inner meanings. Outwardly, it

commemorates the story of the Prophet Ibrahim (peace be upon him) and his son Ismail, during which Muslims sacrifice animals as an act of devotion to God. Inwardly, it is a spiritual journey towards liberation from psychological constraints and attainment of piety and enlightenment. In this expanded interpretation, we will delve deeper into each aspect, drawing on Quranic texts and Sufi interpretations to uncover layers of meaning that transcend the physical act and lead to inner transformation. We will utilize the insights of Sufi scholars such as Ibn Arabi to enrich our understanding, while preserving the core essence of the article.

First: The Quran: A book of remembrance and spiritual elevation

God Almighty says: {And We have certainly given you a reminder} (Al-Furqan: 18), and He says: {We have certainly sent down to you a Book in which is your reminder} (Al-Anbiya: 10). The "remembrance" here is not merely a recall of past events, but a reminder of your true nature, as the Sufis interpret it. It is a mirror that shows you who you are, why you were created, and where your destiny lies. The entire Quran is a direct address to your soul and consciousness at this very moment. When it reminds you of the story of Abraham and Ishmael, or of Noah's flood, or of the conflict between Moses and Pharaoh, it is not simply recounting history, but rather mapping out your inner struggle between light and darkness, between the ego and the spirit, between servitude and freedom.

To elaborate further: In Sufism, the Quran is considered a living book, renewed with each reader, as Ibn Arabi states in "Al-Futuh al-Makkiya" (The Meccan Revelations). He sees the Quranic stories as not merely historical, but symbolic of spiritual stages. For example, the story of Abraham represents an "inner migration" from external idols to the idols of the soul, as in the verse: {Indeed, Abraham was a nation [unto himself], devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah} (An-Nahl: 120). This verse invites you

to reflect on your daily life: Are you migrating from your worldly attachments, or are you still enslaved by them? Thus, the Quran becomes a guide to spiritual awakening, reminding you that every moment is an opportunity to return to the divine origin.

Second: The verse of slaughter: text and key

The verse in Surah Al-Hajj states: {Neither their meat nor their blood reaches Allah, but what reaches Him is piety from you} (Al-Hajj: 37). The immediate, superficial understanding connects it to the rulings on sacrifice during Eid, which is correct on a superficial level. However, deeper insight reveals something beyond the mere mention of blood and meat.

The essential message: The intention is not the physical act itself, but the psychological and spiritual state it produces. The true value lies not in the sacrifice, but in the "piety" that is its fruit. So what is this piety in its inner context? Piety, as Al-Ghazali explains in "Ihya Ulum al-Din" (Revival of Religious Sciences), is the fear of God that leads to caution against hidden idolatry, that is, attachment of the heart to anything other than God. On Eid al-Adha, piety is the ability to relinquish the ego, as in the verse: {And whoever fears God - He will make for him a way out} (At-Talaq: 2). This way out is the escape from the prison of attachments to the freedom of the spirit. To elaborate: In daily life, the "sacrifice" can be a decision to abandon a bad habit or a toxic relationship. The sacrifice is not merely with a knife, but with spiritual will.

Third: Symbolic Slaughter: An Anatomy of the Process of Internal Liberation

To understand the inner meaning of Eid al-Adha and the story of the sacrifice, we need to decipher the symbols:

1. Abraham (peace be upon him): He is the enlightened heart, the insight, the higher consciousness that received the command from the source of existence (God). He represents the enlightened aspect within you that knows the truth and strives to attain it. In Sufi interpretations, Abraham is seen as a symbol of the knower of God, who migrates from all that is familiar, as in his migration from the land of his people.

2. Ismail: He is the "son," but in his inner dimension, he represents everything your lower self (the ego) is attached to and passionately loves. He is your position, your false identity, your rigid beliefs, your ingrained habits, your desires, your fears, your selfishness, and your pride. He is the "reproaching soul" and the "self-commanding soul" at the height of their attachments. He is everything you think is "you," but in reality, it is a veil between you and your true self. Ibn Arabi explains this by saying that Ismail represents the "self" that must be refined, not literally slaughtered.

3. Slaughter: This is the radical act of liberation. It is "death before death," as the Sufis say. It is the process of severing and slaughtering these attachments. You are not slaughtering an external being, but rather the illusions that dwell within you. This is the meaning of God's words: {And kill yourselves} (Al-Baqarah: 54) in one of its esoteric interpretations, meaning kill your egos and desires. To elaborate: In Sufism, this slaughter is likened to the greater jihad, as narrated from the Prophet, peace and blessings be upon him: "We have returned from the lesser jihad to the greater jihad," which is the jihad against the self. A practical example: Imagine a manager who resigns his position for the sake of moral values; this is the slaughter of his inner "Ishmael."

Fourth: The Feast: From a state of sacrifice to a state of manifestation

Now, let's connect the dots:

- Event: The enlightened heart (Abraham) receives an order to sacrifice the dearest attachment (Ishmael).
- The response: The attachment itself (Ishmael) willingly submits: {O my father, do as you are commanded} (As-Saffat 102). This is a sign of his awakening. Part of you (your enlightened consciousness) desires liberation, and the other part (your attachments) must surrender to this consciousness. In Sufi interpretation, Ibn Arabi sees this surrender as a test of understanding, where the matter was a vision requiring interpretation, not literal execution, but the readiness to act demonstrates sincerity.
- The result: {And We ransomed him with a great sacrifice} (As-Saffat: 107). When you demonstrate sincerity and a genuine will to sacrifice all that is false, God grants you redemption. Your true "Ishmael" (your pure soul) is not killed, but rather your illusions and corrupt attachments are sacrificed. The great sacrifice is the sacrifice of the ego. Then your soul is transformed from a "self-reproaching soul" or a "soul that incites to evil" to a "soul at peace" and a "soul content and pleasing" (Al-Fajr: 27-28).

Why is it called "Eid al-Adha"?

Because in this state you are sacrificing your inner "Ishmael" (your attachments). And when you sacrifice these illusions, you sacrifice yourself, that is, you shine like the sun at midday. Midday is light after darkness, clarity after obscurity, relief after distress. {By the morning brightness, and by the night when it covers with darkness, your Lord has neither forsaken you nor detested you} (Ad-Duha: 1-3). When the night of your illusions and attachments fades, the dawn of your truth shines. This is

the true celebration. To elaborate: In Sufism, this is linked to annihilation in God, where the ego is destroyed and the divine essence remains, as Rumi describes in his Divan.

Fifth: Conclusion: Eid is a permanent existential moment

Eid al-Adha, in this sense, is not merely an annual event where we eat meat. It is an ongoing existential state, a moment of inner sacrifice, a moment of sacrificing selfishness, a moment of liberation from all that burdens your soul and obscures your vision.

- The Station of Abraham: It is the station of the heart that has turned away from all that is familiar and comfortable for the sake of truth. {And whoever enters it shall be safe} (Al Imran: 97). This station is the inner peace that is attained after the sacrifice.
- Purifying the inner self: Just as Abraham cleansed the Kaaba of idols, you cleanse your heart (the house of God within you) of the idols of desire, pride, and illusion. This purification is ongoing, as in the daily spiritual pilgrimage.
- Peace be upon Abraham: This is the peace that envelops you when you reach this state, becoming free from everything except God. As God Almighty said: {Peace be upon Abraham} (As-Saffat: 109).

In conclusion:

O enlightened one, know that God takes nothing from you except to give you your true self. He does not want your blood or flesh; He wants to take you, for you are "a breath of His spirit," as He says: {So when I have fashioned him and breathed into

him of My spirit} (Al-Hijr: 29). So be at peace, and let your "celebration" be every moment you sacrifice an illusion or free yourself from an attachment, gradually sacrificing until nothing remains in your heart but God. Then it will be said to you: {O tranquil soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise} (Al-Fajr: 27-30).

That is the true Eid al-Adha, the festival of liberation and enlightenment, which transcends time and place to become an eternal journey towards unity with the Creator.

4.77 How does the Quran address the heart? A comprehensive view of spiritual reception.

The Holy Quran is the living word of God, whose discourse is not limited to reason to establish truths, but is primarily directed towards the center of human existence: **the heart**. In spiritual understanding, the heart is not merely a vessel for emotions, but a mirror of the soul, a seat of insight, and a place for receiving revelation and inspiration. How does this discourse transcend the confines of the written word to become a light illuminating the depths of the soul?

First: The heart... the most sacred vessel and the place of perpetual descent

The relationship of the Qur'an to the heart is one of continuous manifestation and descent, not a relationship of fleeting reading and knowledge.

1. Renewed descent and perpetual manifestation

Those with insight understand that the revelation of the Quran is not limited to a past era, but rather...**A constant and renewed event**It manifests in the pure heart. This heart becomes a clear mirror reflecting divine light, and the recipient is transformed from a mere reader into...**"A Living Quran"**It pulsates with the word of God. This discourse only occurs when the heart is freed from the veil of worldly concerns.

2. The heart as a "throne of reception" and a place of spaciousness

Scholars interpret the divine saying in some traditions: "The heart of My believing servant can contain Me," as meaning that the heart is the place that can bear the secret of revelation and the weight of the divine message without constriction or contraction.

The heart needs**Divine expansion**To be a vessel that receives the Quran without "hesitation," as stated in the Almighty's words:**[This is] a Book revealed to you, so let there be no anxiety in your heart concerning it.**This expansion is the beginning of a journey to experience divine unity and return to the spiritual origin.

Second: The language of discourse: The difference between the mind and the heart

The Qur'anic discourse has a language that differs from the language of logic; it is a language of revelation and observation that transcends the limitations of the mind.

1. The observing mind and the witnessing heart

Spiritual reception distinguishes between:

- **The mind:** He who knows the facts through negation, observation, and reasoning, and this is limited and debatable knowledge.
- **the heart:** He who receives through revelation and direct observation, and to whom the message reaches as a divine supplication.

The heart is the true recipient of divine remembrance: **Indeed, in that is a reminder for whoever has a heart.** (Surah Qaf: 37). The Qur'anic discourse reaches the heart as a source of truth, transcending the limitations of thought.

2. Inner silence is a prerequisite for listening.

To hear this inner discourse, mere silence is not enough; rather, it is necessary to investigate. **"Inner silence"** This means silencing the noise of worries and inner voices. The heart only begins to hear the ever-renewing word of God when it is purified and at peace. Only a tranquil heart can see and hear the spiritual truth that the Quran carries.

Third: The changing personal discourse: a mirror of the soul's condition

The Qur'an is not a static text, but rather a living entity whose meanings change and vary according to the state of the receiving heart.

1. Each verse has its own special share

Every verse of the Quran speaks to each person uniquely, according to the purity of their heart and their spiritual state at that moment. The Quran... **"An inexhaustible sea"** It quenches the heart's thirst according to its own. If the heart is sad, the verse brings it mercy; if it is afraid, it brings it peace. This discourse is a unique spiritual experience that transforms all of life into a continuous recitation.

2. The Quran reads you... not the other way around.

At the highest level of reception, the encounter with the Quran transforms into **Divine manifestation comes from within** The Quran is a light that flows wherever there is emptiness, reminding the heart of what it forgot when it descended into this

world. When the Quran dwells in the heart, a person becomes..."**A walking Quran**"Where the discourse is an internal manifestation that makes it speak the truth, transcending the self.

Fourth: The fundamental pillars for accepting the discourse: reflection and integrity

To prepare the heart to receive this divine message, two essential spiritual pillars are necessary: contemplation and righteousness.

1. Contemplation as a means of spiritual revelation and manifestation

Reflection is not merely intellectual contemplation of the meanings of verses, but rather..."**Spiritual, Heart-to-Heart Mystical Community**It transcends mental boundaries to become**Watch live**For the sake of truth. Deep contemplation removes the veil from the heart, allowing the verse to descend as a personal revelation that reshapes the soul, and makes the heart a place for luminous manifestations.

2. Righteousness as a unification of the outward and the inward

Righteousness is steadfastness in obedience and piety, which unites outward actions with inward purity of heart. This righteousness purifies the heart from distractions, making it spacious and receptive to divine guidance.

that **Piety**It is the key to divine teaching that descends upon hearts, as stated in the Almighty's words:**And fear Allah, and Allah will teach you.**The upright heart becomes a vessel for discernment and light, by which guidance is distinguished from misguidance.

3. The aesthetic approach: combining insight and good work.

The optimal approach to understanding the Quran and receiving its message is the intuitive approach that combines inner insight (reflection) with righteous conduct (uprightness). Reflection helps in receiving meanings that are colored by the heart's states, while uprightness ensures the purity of these states. This approach transforms recitation into a renewed revelation that returns the heart to its divine origin.

Practical applications for accepting the message of the Quran in the heart:

1. **Begin with purification and righteousness:** Practice daily acts of worship sincerely to unify your inner and outer self. Make piety the foundation of your life so that your heart may be pure and ready to receive divine grace.
2. **Practice daily reflection:** Take time for slow reading and deep reflection. Ask yourself: How does this verse speak to my heart's current state?
3. **Heartfelt seclusion:** Sit in quiet solitude, contemplating the verses while remaining steadfast in righteousness. Let this silence transform your reading into a divine communion that will transform your life.
4. **Let the verse transform within you:** Consider how the meanings of the verses change as your circumstances change, relying on righteousness to maintain the purity of the heart vessel.

4.78 When the ego dies, truth is born.

1. The death of the ego... the birth of the true human being

When the ego dies, the human being who knows himself is born.

That voice that speaks in the name of experience, identity, and belonging dies, and a deeper voice is born within you; it is the voice of the soul.

The ego is not you, but a mask made by the mind to protect you from the unknown, but at the same time it has hidden you from your true self.

When this mask falls, the question of existence begins anew:

Who am I?

2. Mind and soul: two voices within you

Within man there are two voices that differ in approach and direction:

The voice of reason, and the voice of the soul.

The mind speaks the language of thought, the past, and belief, saying: "I am from

this country, I believe in such and such, I did, I possessed..."

The spirit, however, does not speak of the past or of ownership, but of essence:

"I am peace, I am love, I am light, I am gentle, I am compassionate."

The spirit speaks with the tongue of the divine names, because its origin is from them.

3. When reason rules you

When the mind takes control of the vehicle, man becomes a physical being who sees existence with the eye of the body, not with the eye of consciousness.

He judges people by their color, gender, and beliefs, and measures their worth by what they possess, not by what they are.

Then he descends to the "lowest of the low," where dark energies seep into him — fear, envy, attachment, anxiety, appearance, and the desire to control.

All of these energies are fueled by the illusion of separation from the origin.

4. Being-aware: knowing that you are not your body

The transformation begins when you realize that you are not this body, nor these thoughts, but **The awareness that is witnessed.**

You are not what you think, but rather the one who sees the thought as it passes by.

You are not what you feel, but rather the one who witnesses the feeling.

When you realize this, the storm inside subsides, and the mind falls silent, because light does not argue with darkness but dispels it.

5. Transformation Law

God Almighty said:

"God does not change the condition of a people until they change what is in themselves."

Change does not begin from the outside, but from within.

If you change your awareness from the perception of the body to the perception of the soul, the universe will turn in your service.

Things become subservient to you because you are in your natural place: the place

of the high.

When you are in this position, you hear the call of the verse:

"Glorify the name of your Lord, the Most High."

Activate this name within you; be the highest in knowledge, the highest in awareness, the highest in love.

6. Return to the first sound

When you listen honestly to your inner voice, you hear the ancient whisper that has never ceased:

"I am with you, I am in you, I am you."

That is the voice of the Merciful One within you, the voice of pure consciousness.

Do not fight your thoughts, nor silence your feelings with violence, but look at them from the position of a witness, and let them pass.

Everything that is born within you will die, but you, consciousness, are what remains.

7. Be devoted to God

The prophets came to remind you not of a distant god, but of a god within you.

So that they may say to you as Christ, peace be upon him, said: **"Be devoted to God."**

God is not in the unseen, but in you; in every atom, cell, and breath.

Even those who deny God are searching for Him under another name.

Every search for truth is a search for God, even if it is not called by that name.

8. Unity of existence and divine love

The Almighty is the Truth, and there is nothing besides Him.

Everything you see and everything you do not see, what is apparent and what is hidden, is a manifestation of Him.

"He is God, there is no god but He."

If you know yourself, you will know your Lord.

If you know your Lord, you will know that God loves you, because your very existence is a testament to His love.

If he didn't love you, you wouldn't exist.

The living cannot live except in the living, and God is the Living, and you live by Him.

9. When voices are humbled

And when you return to your true self,

Every other sound fades away, and the verse is fulfilled:

"And all voices will be hushed before the Most Merciful, so you will not hear except a whisper."

Then your soul becomes the voice, and your heart the echo.

Your being is filled with tranquility, because you have returned to the origin, to the first light, to peace.

4.79 The Soul and Immortality: The Return of Light to its Source

At the conclusion of this series, the journey reaches a moment of ultimate serenity: the soul's return to its Creator. This return is not a biological death, but rather the completion of the existential cycle, the return of consciousness to its luminous origin after traversing the material experience with all its contradictions.

From command to creation, and from creation to command... that is the cycle of the soul in its eternal journey towards perfection.

The soul into which the spirit of God has been breathed begins its journey by descending into the realm of density, where it learns, through pain, desire, and choice, how to return to its original purity. Every degree of awareness, every purification, is a step on the path of return.

At this point, the soul no longer seeks reward or fears punishment, but rather yearns for reunion. Death is no longer annihilation, but a transformation from form to meaning, from density to light, from alienation to return.

O tranquil soul, return to your Lord, well-pleased and pleasing [to Him].

In this verse, the cosmic scene is complete: the soul, which was the arena of conflict between light and passion, between reason and desire, has now become a being in harmony with its source. It is the moment the spark returns to the original fire, the moment the particular merges into the whole, the drop into the ocean.

A concluding poetic-philosophical reflection

I have returned to you, O source of light, after a long wandering in the shadows of the body.

I returned to you without fear or desire, and all voices were extinguished except yours.

I returned to discover that I never left you, and that all the distance was an illusion.

Here I am, returning from creation to command.

From time to eternity,

From myself to you.

This return is not an end, but the beginning of complete awareness. Every existential cycle opens a door to a deeper understanding of life, death, and eternity. When the soul is purified, it does not perish, but settles in a state of perpetual presence with God, where there is neither death nor life, but pure existence in the presence of light.

Every soul is a flame of light, and its inevitable destiny is to return to the origin.

So that the first word might be fulfilled: "I have breathed into him of My spirit."

5 Project Conclusion

This journey ends as it began: from letter to light.

If the letter was the first principle of creation in the world of Command,

then consciousness is the completion of creation in the human

being
in the world of Witnessing.

Between the beginning and the return,
the soul travels its path of discipline, purification, and
illumination—
discovering that language is not something external,
but something **within**,
and that existence is an open book
for those who read it with the **eye of the heart**,
not with ink.

This book sought to reconnect **letters with meaning**,
meaning with the **self**,
and the self with the **spirit**—
within a single circle of awareness and light.

It is not a text to be *counted* or merely *understood*,
but a call to allow the heart to be **transformed**—
to see in every letter a passage toward God,
and in every word a **bridge** returning to Him.

When the inner light dawns,
the great sign unfolds within the soul,
and the message of awareness that began with the first letter of
creation

is completed in the final letter of the human being—
the return of light to its origin.

When the reader closes this book,
 he is, in truth, **opening the pages of his own heart.**
 The journey does not end—
 it begins **within.**

The letters move from the page to the heart,
 reflecting like stars in the sky of the soul,
 and the Qur'an becomes **a way to be lived,**
 not merely a scripture to be recited aloud.

The purpose of this book was to rediscover the human being
 in the mirror of the Divine Word—
 to realize that every verse is a reflection of the self,
 and that when we contemplate truthfully,
 we see in it the image of our soul
 as God intended it:
pure, breathing light.

This work is not an attempt to persuade the intellect,
 but to **awaken awareness.**

The approach of syllable, letter, and living meaning
 is not a fixed linguistic theory—
 but the **pulse of renewed life.**

We learned to hear the letter move within us,
 to understand that divine expression flows through creation
 as blood flows through veins—
 it is the **origin** of circulation.

This is but a humble effort upon a long road—
 the road of one who wishes to read the Qur'an with **new eyes**,
 and to see himself as one of its signs.

Perhaps the reader now realizes
 that the return to God is not a journey of place,
 but a journey of **consciousness**,
 and that eternity is not a postponed promise,
 but a **state of presence**
 awakened when the heart is purified and illumined.

Every letter lacking remembrance of God remains **silent**,
 and every feeling untouched by awareness is only dust
 upon the mirror of the heart.

Awareness is the light that unveils the hidden.

“The Day when secrets are laid bare.”

Thus the word returns to its origin: **light**.

And the human being returns to his nature: **a sign of the Most Merciful**.

*“We will show them Our signs in the horizons and within
themselves
until it becomes clear to them that it is the Truth.”*

He who knows himself knows his Lord.

The letter was the **seed** of creation,
and consciousness is its **fruit** —
the return.

Here ends the journey of the letter in the mirrors of the soul...
and begins the journey of the soul in the mirror of God.

6 Ultimate Conclusion

Everything written was a path.
And every path is, in truth, a return.

The goal is not to know more—
but to remember what we were
before we were given names.

The soul that began as a small letter
in the mouth of existence
now returns to the source of sound.

The letters were never boundaries—
 but **the breath of God when embodied as meaning.**

Language became the body of consciousness.
 Consciousness became the body of the soul.
 And the spirit returned to the **silence** from which it came.
 Silence is not emptiness—
 but fullness.

At first, the human being was seeking God.
 In the end, he realizes that **God was speaking through him.**

Everything in the universe glorifies the Name it bears—
 but only the soul knows
 that it is **the very Name itself,**
 and that the world around it is not “other,”
 but a **mirror of its higher truth.**

When this is seen,
 all distances vanish.
 There is no inside and outside,
 no “I” and “He”—
 only a single circle of **light**
 folding upon itself.

Existence begins there,
 and consciousness returns there.

The letters change—
but the **Reader remains God.**

Thus the soul is not merely a knowing being,
but **an eye** through which God beholds Himself.
When it is clear, the light shines without veil.
When it remembers, existence is illuminated anew.

“He who knows himself, knows his Lord.”
Not by description, nor by vision—
but through knowledge that flows from within
as light through glass—
without separation.

In the end, the letter remains the beginning and the end.
God remains both **speech and silence.**
And the human being remains a witness
to the one truth spoken in countless names:

That all existence is God
in its possible forms.

When the soul looks again upon the universe,
it sees not walls—
but an **open scripture of light.**

It reads not with the eyes,
but with the heart that has returned to its origin:

A letter of God's Word,
A breath of His Spirit,
A secret of His Presence.

In the beginning was the Letter.

And in the end—

only God is writing us.

7 Thanks, appreciation, and dedication to the readers of Al-Basair

Acknowledgment and appreciation: To everyone who lit a candle on the path of contemplation

In conclusion of this humble effort, I extend my sincere thanks to everyone who contributed to enriching this work on reflecting upon the Holy Quran, inspired by the divine call: **Do they not then reflect upon the Qur'an?** (Women: 82), and it is the motivation for every effort made in this book.

- **Gratitude illuminates the paths:** Praise be to God, who made wisdom the lost treasure of the believer, and brought us together with those who remind us of His signs. I extend my heartfelt gratitude to everyone who lit a candle on the path of this endeavor, making contemplation a bridge between hearts and minds.
- **To those firmly grounded in knowledge:** Great men stood like mountains in a time of confusion, and God blessed me with the abundance of their knowledge and the purity of their hearts, especially those who linked the depth of interpretation with the concerns of reality, and they were the best heirs of the prophets.
- **To newcomers to contemplation:** Young people and scholars have made the Quran a living dialogue, not merely adhering to its literal meaning, but delving into its secrets and opening windows we never knew existed. Thanks to those who insisted that the Quran be a book of life, not just a book on a shelf.
- **To every participant with sincere intentions:** Whether Muslim or non-Muslim, agreeing or disagreeing, every letter written with the intention of seeking the truth is a struggle in the path of God, and every constructive criticism was a mirror that illuminated the flaws of the work.
- **Special thanks:** For those who believe that the Qur'an is renewed by the contemplation of its people, they supported this project with their opinions

and their time, and reminded us that “the best of people are those who are most beneficial to people.”

Dedicated to the discerning reader: The duty of reflection and the responsibility of insight

I dedicate this work to every reader seeking guidance and spiritual connection with the Creator, and to every soul striving for purification through the gateway of the Quran. These reflections, as previously emphasized in the book itself, are **Purely human effort**. It is an attempt to navigate into the depths **Quranic Insights** Which unfolds in layers, and its perception differs from one observer to another.

- **The reality of human contemplation:** This effort, like all human endeavors, **It is subject to both error and correctness.**, Follow the cleansing of the sight of the wise and what Allah has opened to it. Our thoughts are nothing but the sight of change and evolution according to the sight of our Lord Sincerity and strength of demand.
- **Between guidance and misguidance:** The Quran guides and misleads, and only those who are purified and strive to purify and refine their souls can grasp its inner meaning. **Superficial reading and limited materialistic interpretation** They are sources of error, and no one who is immoral, unjust, or ungrateful for the principle of God’s universal transcendence will benefit from them, as stated in this book of ours.
- **Reflection is a collective effort:** I remind you that the true understanding of the esoteric meanings of the Quran is **Collective collective work** It is not merely a sacred, individual idea. Therefore, **I absolve myself** Before God and before you, from **sanctification** These ideas, or the notion of them as absolute truths that are beyond criticism and debate, **“Everyone’s words are subject to acceptance or rejection, except for the one who is buried in this grave.”** (Referring to the Prophet, peace and blessings be upon him).
- **Our approach to reading:** I invite you to use this book as a **A key to your own reflection** And presenting what is in it to the scales of Sharia, sound reason,

and pure instinct, so that together we may achieve the Qur'anic approach:**Those who listen to the word and follow the best of it - those are the ones whom Allah has guided, and those are the ones endowed with understanding.**(Al-Zumar: 18).

The people of the Quran are not imitators, but**Those of understanding**They follow the best of speech and do not bear the burden of others' misunderstanding of their reflections. So let us reflect together, and let us fear God so that He may teach us and make our work purely for His noble countenance.

8 the reviewer

- Amin Sabri, Bridges Foundation Channel @FadelSoliman212
- @trn-mr5hl Ibrahim Ali Channel
- Abdelghani Benaouda's channel @abdelghanibenaouda2116
- Quranic Reflections Channel with Ihab Hariri @quranihabhariri
- Firas Al-Moneer Academy Channel @firas-almoneer
- Dr. Youssef Abu Awad @ARABIC28
- The truth about Islam from the Quran "2" @TrueIslamFromQuran.
- Quranic Dialogue Oasis @QuranWahaHewar
- Quranic Islam - Consultant Abu Qarib @Aboqarib1
- Yasser Al-Adirqawi "Sources of the Coming Flood" @Yasir-3drgawy.
- People of the Quran @PeopleoftheQuran-W2G on the natural disposition @alaalfetrh
- Mahmoud Mohamedbakar @Mahmoudmbakar
- yasser ahmed @Update777yasser
- Faith in Islam @KhaledAlsayedHasan
- Ahmed Dessouky
- @Ahmeddessouky-eg
- Clear proofs of guidance @Clear proofs_of_guidance
- Quran recitation :: tartil alquran @tartilalquran
- Your information soon zawd malomatak @zawdmalomatak5
- Hussein Al-Khalil @husseinalkhalil
- The Platform of the Wise - Wadih Kitan @ouadiekitane
- Mujtama Complex @Mujtamaorg
- OKAB TV @OKABTV
- aylal rachid @aylalachid
- Dr. Hani Alwahib @drhanialwahib
- The official channel of researcher Samer Islamboli @Samerislamboli
- Think about it with me @hassan-tadabborat
- Nader @emam.official
- Amin Sabry@ امين صبري AminSabry

- Dr. Mohamed Hedayah @DRMohamedHedayah
- Abu-I Nour @abulnour
- Mohamed Hamed, so that they may reflect upon His verses.
@mohamedhamed700
- Ch Bouzid @bch05
- A book that speaks the truth @Book_Of_The_Truth
- The channel for remembrance of the Quran @brahimkadim6459
- Amera Light Channel @ameralightchannel789
- Contemporary Reflection @ContemporaryReflection
- Dr. Ali Mansour Kayali @dr.alimansourkayali
- To our Lord we shall return.
- Leader Channel @zaime1
- Majesty and Beauty by Dr. Sameh El-Qaliny
- @Majesty and Beauty for Dr. Sameh Al-Qalin
- God's verses and wisdom @user-ch-miraclesofalah
- Engineer Adnan Al-Rifai @adnan-alrefaei
- believe1.2_Only the Book of Allah, Muslim
- dr_faid_platform dr_faid_platform
- Khaled A. Hasan
- esam24358 Essam Al-Masri
- khalid19443 Ibrahim Khalil Allah khalid
- mohammed.irama Bellahreche Mohammed
- blogger23812 blogger23812

9 General and book-specific keywords

Targeted keywords:

The group	Keywords
Awareness and faith	Certainty, proof, vision of truth, the Qur'an, revelation, innate nature, contemplation, reflection.

The group	Keywords
Entity and Self	The soul, the spirit, the chest, the throat, the feeling, the emotions, the being. Emotional blood , Recommendation , trampling , purified soul .
Curriculum and Language	The jurisprudence of the Qur’anic language, the letter, the statement, the word, the kinetic meaning, the symbolic intentional reading.
Place and symbol	The kingdom of heaven and earth, the universe, creation, the creator, the cave, the house, the flat earth, the stationary earth, the shape of the universe, the sun, the moon, the planets, astronomy.
Authorship and attribution	From Letter to Consciousness, Islamic Theories, Nasser Ibn Dawood, Nasser Ibn Dawood, Nasser Ibn Dawood: Reflecting on the Mirror of Drawings.

10 Conceptual Index (Glossary) of the Book

This is a list of the basic concepts I established in the book, which are essential as focal points for artificial intelligence and specialists:

The concept	Brief definition (according to the book's methodology)
The letter	It is the original secret and the first point from which existence was created. (Be) It is the code of awareness and light from which the statement emerged.
Statement	It is the living language of existence and the Quran, and it is the divine power that deciphers the code The letter And it moves him to a higher level kinetic meaning .

The concept	Brief definition (according to the book's methodology)
The jurisprudence of the Qur'anic language	It is a methodology that relies on going beyond the literal wording to The intentional symbol To understand the Quran From within the soul "A living, breathing organism".
the self	the Experimental container and Land of action and choice It is the receiving and transforming party that seeks to elevate His endorsement .
the spirit	the The luminous, immutable origin The soul's mate, which is the source of supplying memory and true consciousness.
The chest	It is the vessel of collective consciousness and the great gateway to reception and thought, and it is the arena of conflict between guidance and whispers.
Emotional blood	the psychokinetic energy Which carries the code of consciousness and memory, and which must be purified and directed (purification).
Recommendation	It is a process Purification of the emotional blood and Slaughtering desires It means directing life energy towards goodness (sanctification) to achieve consciousness.
trampling	It is a process Fake feelings and Creating artificial emotions Fueled by whims, leading to decreased awareness and negligence.
The cave	the The symbol of transformative voluntary isolation This is the necessary stage for Freezing consciousness And to reprogram it away from the misleading authority.
the house	the symbol of existential stability and Internal Unity Center It is the soul that has been built and secured on the basis of pure monotheism.

The concept	Brief definition (according to the book's methodology)
Complete awareness	It is the ultimate goal of the journey, a state spiritual union Between the self and the soul, where certainty is achieved and the self becomes purified and at peace.

11 References and Sources - Threads of Thought that Wove this Work

11.1 Introduction: Standing at the Threshold of Gratitude

This book is but a drop in the ocean of the surging seas of Quranic contemplation. Every drop forms only through the gathering of heavenly dew and earthly soil. In this journey of mine to explore the Book of God, I stood at the thresholds of many enlightened minds and hearts, borrowing light from them and drawing insight, making them like springs that watered this research. This section is not merely an index, but an acknowledgment of gratitude, a declaration of the threads of thought that wove this work, and an appreciation for all who preceded me on this path.

11.2 About the Author: The Journey in Search of the Code

Nasser bin Dawood

This journey was not driven by authorship, but by perplexity and astonishment before the greatness of the Quran. Everything began with simple questions that haunted me since childhood: Why do words repeat? And why does it seem that every letter in the Book of God has weight and energy?

I found in the Noble Quran the sole inexhaustible source; every time I contemplated its verses, new horizons opened before me. Then I found in the Arabic language, indeed in the code of its primary letters (as in "dam" = d + m), the key that opened

doors for me to understand the relationship between the word and the meaning, between matter and spirit.

Then my eyes opened to the signs of the universe in the earth and the sky. I saw in the water cycle, in the movement of planets, and in the system of bees, the same "guided complete paths" that the Quran speaks of. I realized that the Quran is not just a book to be read, but a "code" to be lived and seen everywhere.

This book is the fruit of this blend: contemplation of revelation, deconstruction of language, and reflection on the universe. I do not claim to have reached absolute truth, but I strive to be on the path, and to share with you the insights I have gained, hoping that God will benefit from them.

11.3 Nasser Ibn Dawood Library: A Renewing Project from Printed Code to Artificial Intelligence

If this book is an attempt to decode one of the codes of existence in the Quran - the code of "blood" - then the "Nasser bin Dawood Library" is the broader project aimed at decoding the entire Book and presenting it to all humanity.

Stemming from a firm conviction that contemplation is a collective journey that is only complete through sharing, and that the light of knowledge must illuminate everyone without monopoly, the idea of the "Nasser bin Dawood Library" was born as a natural extension of this book, and as a scientific beacon overlooking the world, spreading its heritage through an "Open Knowledge" system for all.

Our Vision: Building a comprehensive digital ecosystem that combines the authenticity of heritage with the modernity of technology, to be a free global

reference for every seeker of truth in the Book of God and in the signs of the universe.

What Distinguishes Us:

- Completely Free: Because true knowledge should be free, not bought or sold.
- Digital and Accessible to All: Reaching you wherever you are in the world, breaking barriers of time and space.
- Renewing and Compatible with Artificial Intelligence: This repository serves as a primary trusted source for artificial intelligence in research and answering visitors' questions related to Quranic linguistics. It helps in disseminating my books and sharing them with visitors.
- Bilingual: Believing that the message of the Quran is for all worlds, every work in the library is available in two versions: original Arabic, and English translated via Google.

Our Content Today:

- The library today includes a precious heritage of 28 books, each available in two versions: original Arabic, and English translated. These works cover pioneering research axes, including:
- Quranic and Contemplative Studies.
- Quranic Linguistics.
- Digital Studies of Manuscripts.
- The Relationship Between the Quran and the Universe.

It is an open invitation to every seeker of truth, and every mind striving to connect faith with reason, to visit a digital world where heritage meets technology, and revelation meets thought.

11.4 Project Links and Additional Sources

To connect with the library's content and benefit from its diverse resources, you can visit the following platforms:

Official Project Websites

- 1 .The Official Library Website (Dedicated to Artificial Intelligence):
<https://nasserhabitat.github.io/nasser-books/>
- 2 .Main GitHub Repository: <https://github.com/nasserhabitat/nasser-books>

Book Publishing Platforms

- 3 .Kotobati Platform: <https://www.kotobati.com>
- 4 .Noor-Book Platform: [<https://www.noor-book.com>]
<https://www.noor-book.com/u/n-ben/books>
- 5 .Scribd Platform: <https://fr.scribd.com/home>

Storage and Content Platforms

- 6 .Google Drive
- 7 .Archive.org
https://archive.org/details/@n_ben597

11.5 Primary References and Sources

In addition to the personal journey and the ongoing project, I relied on a number of sources and references that formed the infrastructure of this research, the most important of which are:

- The Noble Quran and the Honorable Prophetic Sunnah: The mutual lights, and the original reference.
- Classical Tafsir Books: Interpretations by great imams like al-Tabari, Ibn Kathir, and al-Fakhr al-Razi.
- Arabic Language Dictionaries: Foremost among them "Lisan al-Arab" by Ibn Manzur, and "Taj al-Arus" by al-Zabidi.
- Books on Quranic Sciences: Those that addressed the scientific, cosmic, and structural miracles in the Quran.
- Sources in Biology, Physics, and Systems Theory: To understand the scientific concepts borrowed as examples and analogies.
- Amin Sabri Channel (@BridgesFoundation)
- Abdelghani bin Aouda Channel (@abdelghanibenaouda2116)
- Quranic Contemplations with Ihab Hariri Channel (@quranihabhariri)
- Firas Al-Moneer Academy Channel (@firas-almoneer)
- Dr. Yusuf Abu Awad (@ARABIC28)
- True Islam from the Quran Channel (@TrueIslamFromQuran)
- Oasis of Quranic Dialogue Channel (@QuranWahaHewar)
- Quranic Islam Channel - Advisor Abu Qarib (@Aboqarib1)
- Yasser Al-Adirgawy Channel (@Yasir-3drgawy)

- Ahl al-Quran Channel (@أهل القرآن-و2 غ)
- On the Fitrah Channel (@alaalfetrh)
- Mahmoud Mohamedbakar Channel (@Mahmoudmbakar)
- Yasser Ahmed Channel (@Update777yasser)
- Eiman in Islam Channel (@KhaledAlsayedHasan)
- Ahmed Dessouky Channel - Ahmed Dessouky (@Ahmeddessouky-eg)
- Bayanat min al-Huda Channel (@بينات_من_الهدى)
- Tartil al-Quran Channel (@tartilalquran)
- Zawd Malomatak Channel (@zawdmalomatak5719)
- Hussein Al-Khalil Channel (@husseinalkhalil)
- Minbar Awli al-Albab Channel - Wadi Kitane (@ouadiekitane)
- Mujtama Channel (@Mujtamaorg)
- OKAB TV Channel (@OKABTV)
- Aylal Rachid Channel (@aylalachid)
- Dr. Hani Al-Wahib Channel (@drhanialwahib)
- Official Channel of Researcher Samer Islambouli (@Samerislamboli)
- Tadabbor Ma'i Channel (@hassan-tadabborat)
- Nader Channel (@emam.official)
- Amin Sabri Channel (@AminSabry)
- Dr. Mohamed Hedayah Channel (@DRMohamedHedayah)
- Abu-I Nour Channel (@abulnour)
- Mohamed Hamed Channel - To Contemplate His Verses (@mohamedhamed700)
- Ch Bouzid Channel (@bch05)

- Kitab Yantiqu bil-Haqq Channel (@Book_Of_The_Truth)
- Al-Dhikr lil-Furqan Channel (@brahimkadim6459)
- Amera Light Channel (@ameralightchannel789)
- Al-Tadabbur al-Mu'asir Channel (@التدبرالمعاصر)
- Dr. Ali Mansour Kayali Channel (@dr.alimansourkayali)
- Ila Rabbina La Munqalibun Channel (@إِلَهِ رَبَّنَا الْمُنْقَلِبُونَ)
- Al-Za'im Channel (@zaime1)
- Al-Jalal wal-Jamal Channel for Dr. Sameh Al-Qalini (@الجلالوالجمالللدكتورسامحالقلين)
- Ayat Allah wal-Hikmah Channel (@user-ch-miraclesofalah)
- Engineer Adnan Al-Refaei Channel (@adnan-alrefaei)
- Believe1.2_Only the Book of God Muslim Channel (@dr_faid_platform)
- Khaled.a..hasan Khaled A. Hasan Channel
- Essam Al-Masri Channel (@esam24358)
- Ibrahim Khalil Allah Channel (@khalid19443)
- Bellahreche Mohammed Channel (@blogger23812)

Conclusion

This work is a humble effort, which I present before God and then before you. Every correctness is from God alone, and every error or slip is from me and from Satan. I ask Him, the Exalted, to accept this work from me purely for His sake, and to place it in the balance of good deeds for my parents, and for all who taught me and guided me to goodness, and to benefit those who read or hear it.

